

IMPROVEMENT ERA.

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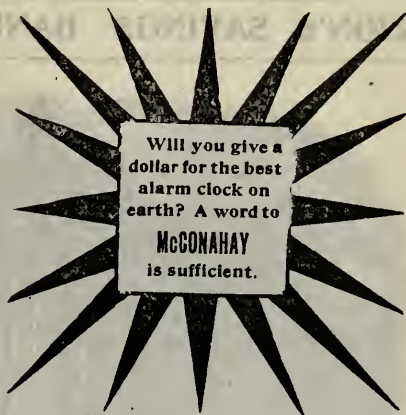
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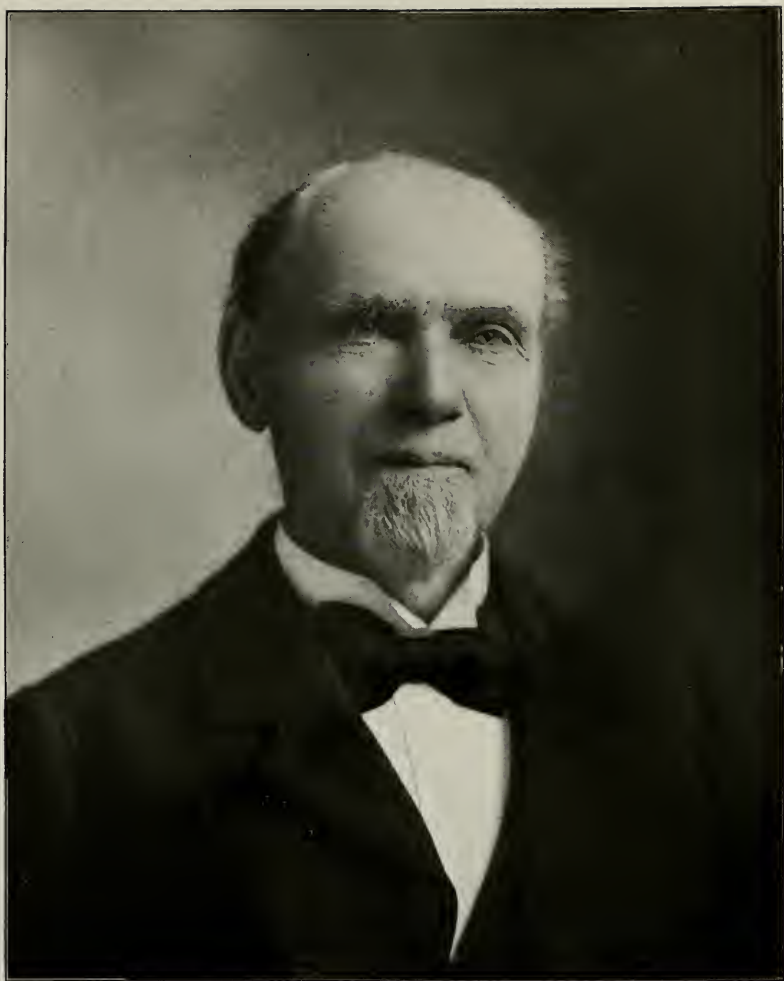
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HAMILTON G. PARK.

IMPROVEMENT ERA.

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No. 6.

JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL
EXPERIMENT STATION, LOGAN, UTAH.

VI.—THE LAW OF EVOLUTION.

To every intelligence the question concerning the purpose of all things must at some time present itself. Every philosophical system has for its ultimate problem the origin and the destiny of the universe. Whence? Where?—the queries which arise before every human soul, and which have stimulated the truth-seekers of every age in their wearisome task of searching out nature's laws. Intelligent man cannot rest satisfied with the recognition of the forces at work in the universe, and the nature of their actions; he must know, also, the resultant of the interaction of the forces, or how the whole universe is affected by them; in short, man seeks the law of laws, by the operation of which, things have become what they are, and by which their destiny is controlled. This law when once discovered, is the foundation of religion as well as of science, and would explain all phenomena.

It was well toward the beginning of the last century before philosophical doctrines rose above mere speculation, and were

based upon the actual observation of phenomena. As the scientific method of gathering facts and reasoning from them became established, it was observed that in all probability the great laws of nature were themselves controlled by some greater law. While many attempts have been made to formulate this law, yet it must be confessed, frankly, that only the faintest outline of it is possessed by the world of science.

The sanest of modern philosophers, and the one who most completely attempts to follow the method of science in philosophical writings, is Herbert Spencer. Early in his life, he set himself the task of constructing a system of philosophy which should be built upon man's reliable knowledge of nature. A long life permitted him to realize this ambition. Though his works are filled with conclusions which cannot be accepted by most men, yet the facts used in his reasoning are authentic. By the world at large, the philosophy of Herbert Spencer is considered the only philosophy that harmonizes with the knowledge of today.

After having discussed, with considerable fulness, the elements of natural phenomena, such as space, time, matter, motion and force, Mr. Spencer concludes that all evidence agrees in showing that "every object, no less than the aggregate of objects, undergoes from instant to instant some alteration of state."* That is to say that while the universe is one of system and order, yet no object remains exactly as it is, but changes every instant of time.

In two directions only can this ceaseless change affect an object: it either becomes more complex or more simple, it moves forward or backward, it grows or decays. In the words of Spencer, "All things are growing or decaying, accumulating matter or wearing away, integrating or disintegrating."† This, then, is the greatest known fundamental law of the universe, and all things in it—that nothing stands still, but either progresses (evolution), or retrogrades (dissolution). Now, it has been found that under normal conditions all things undergo a process of evolution; that is, become more complex, or advance.‡ This, in its essence, is the law of evolution, about which so much has been said during the

* *First Principles*, p. 287. † *Loc. cit.*, p. 292. ‡ *Loc. cit.*, p. 337.

last forty-five years. Undoubtedly this law is correct, and in harmony with the known facts of the universe. It certainly throws a flood of light upon the phenomena of nature; though of itself, it tells little of the force behind it, in obedience to which it operates.

Spencer himself most clearly realized the insufficiency of the law of evolution alone, for he asks, "May we seek for some all-pervading principle which underlies this all pervading process?"* and proceeds to search out this "all-pervading principle" which at last he determines to be the persistence of force—the operation of the universal, incomprehensible force, which appears as gravitation, light, heat, electricity, magnetism, chemical affinity, and in other forms.†

A natural question now is, Is there any limit to the changes undergone by matter, and which we designate as evolution? "Will they go on forever? or will there be an end to them?"‡ As far as our knowledge goes, there is an end to all things, a death which is the greatest known change, and as far as human experience goes, all things tend toward a death-like state of rest. That this rest is permanent is not possible under the law of evolution; for it teaches that an ulterior process initiates a new life; that there are alternate eras of evolution and dissolution. "And thus there is suggested the conception of a past during which there have been successive evolutions analogous to that which is now going on; and a future during which successive other such evolutions may go on ever the same in principle but never the same in concrete result."§ This is practically the same as admitting eternal growth.

The final conclusion is that "we can no longer contemplate the visible creation as having a definite beginning or end, or as being isolated. It becomes unified with all existence before and after; and the force which the universe presents falls into the same category with space and time, as admitting of no limitation in thought."||

It is interesting to note the conclusion concerning spirit and matter, to which Mr. Spencer is led by the law of evolution. "The

* *First Principles*, p. 408. † *Loc. cit.*, p. 494. ‡ *Loc. cit.*, p. 496. § *Loc. cit.*, p. 550. || *Loc. cit.*, p. 564.

materialist and spiritualist controversy is a mere war of words, in which the disputants are equally absurd—each thinking that he understands that which it is impossible for any man to understand. Though the relation of subject and object renders necessary to us these antithetical conceptions of spirit and matter; the one is no less than the other to be regarded as but a sign of the Unknown Reality which underlies both.”*

While the law of evolution, as formulated by Spencer and accepted by the majority of modern thinkers, is the nearest approach to the truth possessed by the world of science, yet there is no disposition on the part of the writer to defend the numerous absurdities into which Spencer and his followers have fallen when reasoning upon special cases.

Many years before Mr. Spencer's day, it had been suggested, vaguely, that advancement seemed to be the great law of nature. Students of botany and zoology were especially struck by this fact, for they observed how animals and plants could be made to change and improve under favorable conditions, by the intervention of man's protection. In 1859, Mr. Charles Darwin published a theory to account for such variation, in which he assumed that there is a tendency on the part of all organisms to adapt themselves to their surroundings, and to change their characteristics, if necessary, in this attempt. He further showed that in the struggle for existence among animals and plants, the individual best fitted for its environment usually survives. These facts, Mr. Darwin thought, led to a process of natural selection, by which, through long ages, deep changes were caused in the structure of animals. In fact, Darwin held that the present-day plants and animals have descended from extinct and very different ancestors.† The experiences of daily life bear out the assertion that organic forms may be changed greatly—witness the breeding of stock and crops, practiced by all intelligent farmers—and all together the theory seemed so simple that numerous biologists immediately adopted it, and began to generalize upon it. Having once accepted the principle that the present-day species have descended from very unlike ancestors, it was easy to assume that all organic

* *First Principles*, pp. 570 and 572. † *Origin of Species*, p. 6.

nature had descended from one common stock. It was claimed that man, in a distant past, was a monkey; still earlier, perhaps, a reptile; still earlier a fish, and so on. From that earliest form, man had become what he is by a system of natural selection. In spite of the absence of proofs, such ideas became current among the scientists of the day. In this view was included, of course, the law of evolution or growth, and thus, too, the law became associated with the notion that man has descended from the lower animals. In fact, however, the law of evolution is just as true, whether or not Darwin's theory of natural selection be adopted.

In justice to Darwin, it should be said that he in nowise claimed that natural selection was alone sufficient to cause the numerous changes in organic form and life; but, on the contrary, held that it is only one means of modification.*

Professor Huxley, who, from early manhood, was an eminent and ardent supporter of the Darwinian hypothesis frankly says, "I adopt Mr. Darwin's hypothesis, therefore, subject to the production of proof that physiological species may be produced by selective breeding; and for the reason that it is the only means at present within reach of reducing the chaos of observed facts to order."† After writing a book to establish the descent of man from apes, Professor Huxley is obliged to confess that "the fossil remains of man hitherto discovered do not seem to take us appreciably nearer to that lower pithecoïd form, by the modification of which he has, probably, become what he is."‡

This is not the place to enter into this famous controversy. The relation of the theory of natural selection to the law of evolution is not established; that man and the great classes of animals and plants have sprung from one source is far from having been proved; that the first life came upon this earth by chance is as unthinkable as ever. Even at the present writing, recent discoveries have been reported which throw serious doubt upon natural selection as an all-sufficient explanation of the wonderful variety of nature. The true scientific position of the Darwinian hypothesis is yet to be determined.

* *Origin of Species*, p. 6; also *Darwin and After Darwin*, Romanes, Vol. II. pp. 2-6. † *Man's Place in Nature*, p. 128. ‡ *Loc. cit.*, p. 183.

The moderate law of evolution which claims that all normal beings are advancing, without asserting that one form of life can pass into another, is, however, being more and more generally accepted, for it represents an eternal truth, of which every new discovery bears evidence.

Were it not that the law of evolution is of such fundamental value in the understanding of natural phenomena, it would hardly be expected that the calling of Joseph Smith would necessitate any reference to it. Besides, upwards of fifteen years elapsed after the martyrdom of Joseph and Hyrum Smith before the world of science conceived the hypothesis. One of the leading doctrines of the Church resembles the spirit of the law of universal growth so nearly that one is forced to believe that the great truth embodied by this doctrine is the truth shadowed forth by the law of evolution.

The doctrine of God, as taught by Joseph Smith, is the noblest of which the human mind can conceive. No religion ascribes to God more perfect attributes than does that of the Latter-day Saints. Yet the Church asserts that God was not always what he is today. Through countless ages he has grown towards greater perfection, and at the present, though in comparison with human-kind, he is omniscient and omnipotent, he is still progressing. Of the beginning of God, we have no record, save that he told his servant Abraham, "I came down in the beginning in the midst of all the intelligences thou hast seen."*

As told by Joseph Smith, in May, 1833, John the Apostle said of God, Jesus Christ, "And I, John, saw that he received not of the fulness at first, but continued from grace to grace, until he received a fulness; and thus he was called the Son of God, because he received not of the fulness at first."†

Man, likewise, is to develop until, in comparison with his present condition, he becomes a God. For instance, in speaking of the salvation to which all men who live correct lives shall attain, the Prophet says, "For salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses;"‡ and in an-

* *Book of Abraham*, 3:21.

† *Doctrine and Covenants*, 93: 12-14.

‡ *Ibid. Lectures on Faith*, 7: 8.

other place, "Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power."*

That this is not a sudden elevation, but a gradual growth, is evident from many of the writings of Joseph Smith, of which the following are illustrations: "He that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day."† "For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace."‡

In various sermons Joseph Smith enlarged upon the universal principle of advancement, but few of them have been preserved for us. In a sermon delivered in April, 1844, the following sentences occur, "God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens. You have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you; namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation."§

The preceding quotations suffice to show that with regard to man, Joseph Smith taught a doctrine of evolution which in grandeur and extent surpasses the wildest speculations of the scientific evolutionist. Yet Joseph Smith teaches this doctrine as one of eternal truth, taught him by God. There can be no doubt that the truth behind Spencer's law of evolution, and the doctrine taught by the "Mormon" prophet, are the same. The great marvel is that Joseph Smith, who knew not the philosophies of men, should have anticipated by thirty years or more the world of science in the enunciation of the most fundamental law of the universe.

Now, it is true that Joseph Smith did not extend this law to the lower animals; but it must be remembered that his mission on

* *Doctrine and Covenants*, 132: 20. † *Ibid.*, 50: 24. ‡ *Ibid.*, 93: 20. § *Contributor*, vol. 4, pp. 254 and 255.

earth was to teach a system of redemption for men. Yet, it is an interesting observation that he taught that men and animals had a spiritual existence, before they were placed on earth. "For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth. And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it."*

If, in common with men, animals and plants were created spiritually, it may not be an idle speculation that the lower forms of life will advance, in their respective fields, as man advances in his. However, a statement in the above quotation must not be overlooked, "It remaineth in the sphere in which I, God, created it." This would preclude any notion that by endless development a plant may become an animal, or that one of the lower classes of animals become a high animal, or a man. Is not this the place where, perhaps, the evolution of science has failed? All things advance, but each order of creation within its own sphere. There is no jumping from order to order. The limits of these orders are yet to be found.

Spencer's belief that one period of evolution follows another † is brought strongly to mind in contemplating the doctrine of Joseph Smith that man, and other things, had first a spiritual existence, now an earthly life, then a higher existence after death. Is not the parallelism strong—and may it not be that here, also, the "Mormon" prophet could have shown the learned philosopher the correct way?

Finally, one other suggestion must be made. Spencer, after a long and involved argument, concludes (or proves as he believes) that the great law of evolution is a necessity that follows from the law of the persistence of force. In Article two of this series, the scientific conception of the persistence of force was identified with the operations of the Holy Spirit, as taught by Joseph Smith. This Spirit is behind all phenomena; by it as a medium, God works

* *Book of Moses*, 3:5 and 9. See also *Doctrine and Covenants*, 29:31, 32. † *First Principles*, p. 550.

his will with the things of the universe, and enables man to move on to eternal salvation, to advance, and become a God; every law is of necessity a result of the operation of this Spirit. Here again, the "Mormon" prophet anticipated the world of science; and his conceptions are simpler and more direct than those invented by the truth-seekers, who depended upon themselves and their own powers.

Marvelous is this view of the founder of "Mormonism." Where did he learn in his short life, amidst sufferings and persecution such as few men have known, the greatest mysteries of the universe!

(TO BE CONTINUED).

A STREAM OF REVELATION.

BY T. E. CURTIS, SALT LAKE CITY.

Out in the wild and rocky west
White-tipped with many a season's snows,
In rare and rural beauty dressed,
A stream of revelation flows.
Along its shady, winding banks,
The grass, the flowers, the woodlands grow,
And birds are sweet in tuneful thanks
For floods that never cease to flow.
The sunny earth's flower-garden where,
Beneath a cloudless sky and calm,
In honest praise the nations share
In many a sweet and holy psalm.
Full oft along its sacred brink,
Man, weary of his round of strife,
Seeks refuge, soul athirst, to drink
The waters of eternal life.
There when the sun of life declines
Towards its setting in the west,
The quiet star of hope still shines
To light the pilgrim to his rest.
To human kind a mystery!
A miracle upon the land!
A world of light and liberty!
A Nile in a Sahara's sand!

A ROUNDELAY OF SALT LAKE.

BY JOAQUIN MILLER, IN THE SAN FRANCISCO "BULLETIN."

When President Roosevelt was on his western trip last summer the various cities he visited endeavored each to out-do the other in the nature of the welcome extended the distinguished guest. The women of Salt Lake City seemed to extend the most unique welcome; in that city they greeted the chief with thousands of babes in their arms. The pink-faced infants cooed a welcome at Mr. Roosevelt that filled his big heart with joy, and doubtless if he were to have been called upon to decide as to the city to which belonged the honor for the most appreciated entertainment, he would have decided in favor of Salt Lake.

Mr. Roosevelt's expressed regret, in an address delivered some time previous, that the old-fashioned, prolific American mother was becoming a thing of the past, is said to have suggested to the Salt Lake women this unusual welcome to the President.

I.

Beneath our forty stars is she
The purest woman, sweetest, best,
Who loves her spouse most ardently
And rocks the cradle oftenest;
Whose home is filled, whose heart is fed
With halo of a baby's head.

II.

How pitiful that we must pay
And pension man for killing man,
While woman brings forth as she may,
Unpaid, unpensioned, as she can;
Gives life while man takes life away.

Gives life, gives love because she must.
How sad that we must pension, pay
Our tallest, bravest and our best
For killing brave men, east or west,
Until our race is in the dust,
As Greece is in the dust to-day;
A tomb of glory gone away.

III.

I say the mothers of strong men,
Strong men and merry men and tall,
Must build, must man the Spartan wall
And keep it stoutly manned as when
Greece won the world, nor wrecked at all.
I say that she must man the wall.
The wall of breasts, unshielded, bare,
The wall to do, the wall to dare,
The wall of men, or we must fall.
I say that she, strong-limbed and fair,
Deserves the pay, the pension, care.

IV.

Of all brave, heartfelt welcomes found
Where flowers strew the fragrant ground,
And rainbow banners fret the air
By city, hamlet, anywhere,
In Midland, Southland, Northland, West,
I reckon Utah's first and best.

V.

Not guns to greet the nation's chief,
Not trumpets blaring to the sun,
Not scars of glory and of grief,
Not thrice told tales of battles fought,
Not seas of flowers at his feet,
Not bold to glitter and to greet,
But Utah brought her babes, and brought
Not one babe fretted or afraid,
Not one that cried or wailed, not one.
Oh, what to this the booming gun?
Oh, what to this the loud parade?
Proud troop to troop poured manifold
In battle banners rampt with gold?

VI.

Just babies, babies, healthful, fair,
From where the Wasatch lion leaps,
From sunless snows, from desert deeps,
Just babies, babies, everywhere;
Just babes in arms, at mother's breast,
And robust boys with girls at play,
With pounding fists, too full to rest;
As chubby, fat, as fair as they.

VII.

Behold yon seas of alkali,
Of sand, of salt, of dried up seas,
Then shelter by these watered trees
And humbly dare to question why
These countless babes, these mothers, aye,
The maid in love, the lad at play,
All seem so gladsome, bright and gay?

VIII.

Who tented here, who brake the sod,
Subdued the Artemisia's strength
With patient Ruth at ready call?
Who faced the red man at arm's length
And she beside him first to fall,
And while he prayed the living God?
Who gat such babes as never man
Had looked upon since time began?
And why? Because the loving sire
Loved life and hated low desire;
He loved his babes, he loved his kind
By desert waste of mountain wind;
He watched his happy babes at play
The while he gloried, glad as they.

IX.

This John the Baptist, naked, lean,
Lorn, crying in the wilderness,
This half fanatic, Luther, Huss,
Whom we once mocked in his distress,
Stands better than the best of us;

Stands nearer Jesus, God, because
He loves His babes, obeys His laws—
Because his hands, his feet are clean;
Because he loves his hearth, his home,
And patient heaps the honeycomb.

X.

Behold yon million desert miles
With scarce a plow, with scant a tree,
Save where this desert garden smiles
And robust babes leap merrily!
Behold our boundless seas, as chare
Of sails as yonder peaks are bare!

XI.

Then give us babes, babes of your òwn,
My meddling congressmen and men
Of cloth, with great brains in the chin;
Glad babes like these to prow the seas,
Strong babes like these to plow or spin,
And let this Bedouin alone.
Yea, give us babes at home, where now
Ye hide and house on every street
Such things as 'twere a shame to meet—
Glad babes to build and guide the prow,
Possess the isles, protect and bear
The star-built banner here—or there!
Till then, hands off, my Pharisee,
And tend your own affairs, as they,
Of Utah tend their own to-day,
Lest from the mouths of babes ye be
Condemned and damned eternally!

CHIPS FROM "THE BLOCK."

BY ELDER HENRY W. NAISBITT, MISSIONARY WITH THE "BUREAU OF
INFORMATION AND CHURCH LITERATURE."

One pleasant-faced and elderly lady, on her return east from the Los Angeles Presbyterian convention, held last fall, was engaged in conversation with the writer when the following colloquy took place, "Mormonism" being the topic:

"Do you approve of Dr. Thompson's resolution?"

"Oh, dear no!" she answered placidly and smilingly. "Bless your life, I would not hurt you on any consideration."

"What, then, would your suggestion be?"

"Oh, I would only like to convert you."

"To what, Madam?" was our prompt reply; and there was silence in heaven for the space of half an hour.

A rather demonstrative lady, who assumed to be the leader of a little party, was quite inquisitive as to the uses of the Temple and its annex.

"So people come here to be married, and buried, too, I suppose?"

"Oh, no, Madam," we laughingly responded, "persons who are made ready for the latter process in this country are usually taken to the place of burial, they do not come."

The reply was probably abrupt to a lady, but the trio smiled, particularly as the proffered coin was refused.

One visitor, who claimed to be a minister, was indulging in hypercritical remarks anent "Mormon" faith and practice, and using the term salvation, as it were in a flippant sort of way, when the guide, placing a hand upon the shoulder of the visitor, said:

"My friend, what does the term salvation mean?"

Like Pilate, when he asked, what is truth? and waited for an answer, so waited the unastonished guide.

A surprised and highly gratified visitor was saying, in response to a guide:

"The grandest argument, in my opinion, that you can present to the prejudiced and the uninformed, is this very block on which we stand. 'It speaks for itself, and it speaks volumes.'"

The great question of education is always uppermost in the minds of the Latter-day Saints; and it comes uppermost when pointing out to the visitor the Brigham Young Memorial Hall, as a part of the Church University. It surprises the tourist to find the "Mormons" so strenuously advocating the cause of education, and proving their sincerity by building schools, colleges, universities, etc.; also by a general (if missionary) appreciation of the educational value of travel. In this connection, and as a basis, the Prophet Joseph declared, in a grand aphorism, which ought to be everywhere conspicuous in letters of gold: "No man can be saved in ignorance"—a remark so profound and so far in advance of so-called sectarian dogma and philosophy that the latter can never overtake or comprehend it. Had this been found in so-called sacred writ, it would have been the theme of multitudinous discourse, and would have been held as superior to all ancient and other philosophy, sacred or profane, unless we except the dicta of the Man of Nazareth. Yet this is but the corollary to that other wonderful saying of the great modern seer: "The glory of God is intelligence." Divine thinkers, and true thinkers, look astounded when this is presented as coming from a source everywhere spoken against, and cherished as holy writ by a people almost universally misunderstood.

Speaking of the Tabernacle the other day, it was remarked that if so pronounced an acoustic success had originated in New York, over thirty years ago, it would long ago have been duplicated in every convention city of the Union, but that having originated in unexpected quarters, and from an unrecognized leader,

the truth of the old adage was, as usual, solemnly said that "no good thing can come out of Nazareth."

Speaking of the privacy of the Temple, a genial and worthy minister of the Mother church, quietly said:

"To be sure, to be sure, we have it in all our churches: the confessional seclusion into which no outsider is presumed to enter. Quite right; quite right!"

Speaking on this subject, it was remarked that this apparent exclusiveness was more seeming than real, for the house was truly open to all the world on the same conditions; and for these there were two grand and authoritative precedents. First, God Almighty had decreed that there should be but *one way of salvation!* Second, that the best and greatest nation of the earth had decreed that but *one way of naturalization was possible for the alien.* With these long-established, and official precedents for the *one way*, temple critics must abide.

A group of thirty or more was noticed passing the west end of the Temple. Its grandeur was being dilated upon, and wonder was being expressed as to whether the inner was equal to the outer grandeur. Then the possibilities of admission were discussed, and the terms were in controversy, when the guide obligingly said:

"Ladies and gentlemen, suppose this building was in your city, and it was officially said that no habitual user of intoxicants could enter there. How many would that exclude? Suppose it were said that no user of tobacco in any form could enter, how many would be excluded? Suppose it were further said that no one guilty of any immorality or sexual irregularity would be admitted? that none could find free entrance save he were a good citizen, a good husband, a good father, and a good man generally?"

"There would be but few eligibles in our city," said an eastern gentleman.

"And still fewer on the coast," said a western lady, as the crowd thoughtfully dispersed.

THE PROBABILITY OF JOSEPH SMITH'S STORY.

BY ELDER B. H. ROBERTS.

II.

As for the *media* of revelation used by the ancient prophets in Israel, and by Joseph Smith in modern times—Urim and Thummim and also the “Seer Stone”—I say again that our scientific skeptics in such things live in the midst of such achievements of man’s ingenuity, and in the daily use of such marvelous instruments invented by men for the ascertainment of truth, that men of science ought not to stumble at accepting, at least as possible, and even as probable, the existence of such *media*. Take for instance the telescope. For ages, men believed that the whole of the universe consisted of sun, moon, earth, and the few fixed stars within the radius of man’s unaided vision. Finally, however, a genius converted a handfull of sand into a lens, adjusted it in a tube, and turned it to the heavens when, lo! the frontiers of the universe were pushed back to an infinite distance, and millions of suns heretofore never seen by human eyes were brought within the range of man’s vision and consciousness. This first telescope has been improved upon from time to time, until now we have instruments of that kind so large and so perfect that our own planets are brought comparatively near for our inspection, while the number of fixed stars now within the range of our vision, by means of these instruments, is quite generally conceded to be about forty millions.

While viewing the starry heavens by the aid of the telescope, in search of new facts, astronomers beheld at enormous distances from us hazy patches of light, concerning the nature of which they could form no definite idea. An improved telescope, however, at

last resolved some of these mists into groups of separate stars; then it was supposed that all such mists were star groups, and that it only required larger and stronger telescopes to demonstrate the truth of that theory. Meantime, however, another wonderful instrument was invented, the spectroscope, an optical instrument which forms and analyzes the spectra of the rays emitted by bodies or substances. Meantime Fraunhofer made the discovery that the spectrum of an ignited gaseous body is non-continuous, and has interrupting lines. Later, Professor John William Draper discovered that the spectrum of an ignited solid is continuous with no interrupting lines. With these facts established, the spectroscope was turned upon the distant patches of nebulæ and it was discovered that some of them were positively of a gaseous nature and not congeries of stars. Thus was another great truth concerning the universe discovered by means of an instrument invented by man.

Nor is the end yet. The eye of man, perhaps, is the most wonderful organ known; wonderful in its powers when unaided by instruments of man's invention, but rendered infinitely more powerful and wonderful when aided by telescope and microscope. Indeed, by these instruments new and unthought of worlds are brought to the consciousness of man and his knowledge infinitely extended. Yet wonderful as is this organ of man, and great as are its achievements when aided by the instruments of man's invention, man's ingenuity has produced a more powerful eye than man's! One that can look longer and see farther than the human eye, even when aided by the most powerful telescope; and registers upon its retina truths otherwise unattainable by man. This instrument Camille Flammarion, the French astronomer and writer, calls "The wonderful new Eye of Science." It is merely a lens connected with a photographic apparatus, and of it the Frenchman just named says:

This giant eye is endowed with four considerable advantages over ours; it sees more quickly, farther, longer, and, wonderful faculty, it receives and retains the impress of what it sees. It sees more quickly: in the half-thousandth of a second, it photographs the sun, its spots, its vortexes, its fires, its flaming mountains, and on an imperishable document. It sees farther: Directed towards any point of the heavens on the darkest night, it discerns stars in the depths of infinite space—worlds,

universes, creations, that our eye could never see by the aid of any telescope. It sees longer: That which we cannot succeed in seeing in a few seconds of observation we shall never see. The photographic eye has but to look long enough in order to see; at the end of half an hour it distinguishes what was before invisible to it; at the end of an hour it will see better still, and the longer it remains directed towards the unknown object, the better and more distinctly it will see it—and this without fatigue. And it retains on the retinal plate all that it has seen.*

This photographic eye, used in what is called the kinetograph, photographs the spokes of the sulky driven at full speed,—which cannot be discerned at all by the human eye—as if standing still. The bullet discharged from the most powerful gun of modern invention, which the human eye cannot follow in its flight, this instrument seems to arrest in mid-air. The ripple waves on the surface of mercury, which no human eye has ever seen—even when assisted by the most powerful microscopes—it faithfully registers, and by its testimony alone we know of their existence. This instrument registers on sensitized tin foil, birds in their flight, express trains at full speed, moving throngs on crowded streets, athletes at their sports, the restless waves of ocean, the tempest's progress, the lightning's flash—all of which by means of another instrument called the kinetoscope are reproduced to the life, though the actors in the scenes represented be dead, and rotting in their graves. As these named instruments photograph and reproduce actions, so the phonograph registers the intonations, inflections, and all the peculiarities of voice entrusted to it, and as faithfully reproduces them, once, twice, or a thousand times, so that friends may recognize the intonations and all the peculiarities of inflection and voice, though he who thus speaks has long since been dead or removed to other lands. What more shall I say? Is not enough here presented concerning the instruments of man's invention to justify the *probability* of the existence of *media* that can accomplish all that is ascribed to Urim and Thummim and Seer Stone by Joseph Smith? Will the reader say no, because to Urim and Thummim or Seer Stone there seems to have been ascribed by some almost intellectual qualities—the power to take the characters of

* The *Cosmopolitan Magazine* for September, 1896.

an unknown language and present the interpretation of them in intelligible English; while to all these other instruments, to which reference is made, there seems to be ascribed only a mechanical quality—the power merely to extend the vision of the human eye—to magnify to human vision the smaller objects in nature—to register movements too rapid or too minute for the unaided human eye to see—to conduct sounds to greater distance—to send out into space and receive vibrations that convey intelligence?

But may not this objection, if such it can be considered, rest upon false premises? Those who advance it ascribe to Urim and Thummim and the Seer Stone qualities not claimed for it by Joseph Smith. I have already called attention to the fact* that the instruments used by the Prophet Joseph in translation were not everything and the Prophet nothing: that the primary factor in the work of translation was the mind of the Prophet enlightened by the Spirit of God; that the instruments he used were merely aids in the work not the primary factors. In Urim and Thummim or Seer Stone appeared, according to the testimony of Martin Harris and David Whitmer, the Nephite characters, and underneath them an interpretation in English; but it was the inspired mind of the Prophet, not any quality in Urim and Thummim or Seer Stone, that wrought out the translation. The translation was thought out in the mind of the Prophet, and confirmed by the Holy Spirit;† which, in the work of translation, as in all things else of a divine nature, is God's witness for the truth. The Urim and Thummim and Seer Stone possessed the quality of reflecting the Nephite characters, and for the time reflecting also the translation of them wrought out in the inspired mind of the Prophet, and held them before his vision until faithfully recorded; and when this fragment of translation was dismissed from the mind of the Prophet, it disappeared also from Urim and Thummim.

* See M. I. A. Manual for 1903-4, chapter vii.

† See Doc. and Cov., sections viii, ix. Also chapter vii of Manual 1903-4. I do not think I can too strongly urge upon the reader's attention the statements in the revelations of God found in sections viii and ix of the Doctrine and Covenants, for there we have God's description of how the gift of translation is to be exercised, and His word upon the subject is to be taken, before any human words spoken or any human theory advanced.

If it should still be objected that even this view of Urim and Thummim and Seer Stone leaves those instruments many more times wonderful than any instrument of man's invention, it should be remembered that they were instruments prepared or selected by divine intelligence, and as that intelligence far exceeds the intelligence of man, so may it be expected that the instruments of his devising or selection will excel, in quality and power, anything which man could invent. Meantime those instruments which man has contrived to aid him in his search and ascertainment of truth, make belief possible in the existence and use of the more wonderful instruments of God's devising.

The question is often asked—and it bears upon the probability of Joseph Smith's statements respecting the Book of Mormon, because the answer that has to be made gives rise to doubts, and sometimes to sneers on the part of those receiving it—the question is asked, I repeat, “What became of the gold plates from which Joseph Smith claims to have translated the Book of Mormon, can they be seen now? Is the Church in possession of them?” The answer is, “No; the Prophet returned them to the angel Moroni, and he, doubtless, now has possession of them, and is their guardian.”* As remarked, this answer is declared to be unsatisfactory, and is often ridiculed; for worldly wisdom fancies that the Prophet had a most direct means of establishing the truth as to the existence and character of the plates, if only he had retained them in his possession, or deposited them in some state or national

* I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight (Church History, vol. I., pp. 18, 19).

institution of learning or archæology. Joseph Smith acted under the direction of Moroni in the matter of the plates of the Book of Mormon; why he was not permitted to keep the book of plates is not, perhaps, positively known. Part of the record was sealed, as the Prophet himself informs us;* and as the time had not come for that part of it to be translated, it may be that that was one reason why it should be still kept in the custody of the angel. Moreover, in this life we are required by divine wisdom to walk by faith, not by sight. It is part of our education that we learn to act with reference to sacred things on probabilities. A vail of oblivion is stretched over our past spirit-existence. The future is hidden largely from our view, and we are required to perform this life's journey from the cradle to the grave in the midst of uncertainties, except as we increase our faith and establish assurance by the development of spiritual strength from within. Why this should be so may not always seem clear to us; but of the fact of it there is no doubt. Nor can there be any doubt as to the wisdom of it, and the benefit of it to mankind, since our Father-God, has so ordained it. Nor is it in "Mormonism" alone that certain direct material evidences are denied to men concerning divine things. Infidels refer to the opportunities which they think the impudent challengers of the persecutors of the Son of God afforded Him to demonstrate his divine power, and prove the truth of his mission, when they said, "If thou be the son of God, come down from the cross. * * * "If he be the King of Israel, let him now come down from the cross, and we will believe him."† What an opportunity was afforded him here to respond to their challenges and cover them

* These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters of the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. (*Mill. Star*, vol. xix, p. 118.)

† Matt. xxvii : 40, 42.

with confusion and fear. But the Son of God heeded them not, and infidels everywhere run away with the opinion that he missed the opportunity of his career if, indeed, he was the Son of God—the Lord of Life—the Master of Death.

Moses gave out the statement that the Law of Israel, the Ten Commandments, were written by the finger of God on tables of stone.* These, in his anger, Moses broke to pieces in their presence, when he found that during his brief absence in the Mount, obtaining the law, Israel had turned to the folly of idolatry. But a second set of tables was prepared, and again on these God carved with his own hands the Ten Commandments. Moses placed them in the ark of shittim wood, which by divine appointment he provided, and this constituted the “Ark of the Covenant.”†

Again, when the children of Israel were disposed to rebel against the priesthood of God’s appointment, under divine direction, Moses called upon each of the twelve princes of the house of Israel to present before the Lord a rod with the name of his tribe upon it. Among these was Aaron’s rod, representing the tribe of Levi. All were placed in the “Tabernacle of Witness” before the Lord. On the morrow when Moses went into the “Tabernacle of Witness”—“Behold the rod of Aaron, of the house of Levi, was budded, brought forth buds, and yielded almonds”: and all this in a single night! Thus the Lord gave a palpable evidence to Israel of his choosing the house of Aaron and the tribe of Levi to stand before him in the priest’s office; and the Lord said unto Moses, “Bring Aaron’s rod again before the testimony, to be kept for a token against the rebels.”‡

The unbelieving world to whom Israel’s message was afterwards sent, might demand that the tables of stone and Aaron’s rod that budded should be displayed for their inspection that faith might take hold of the unbelieving; but there is no record that these sacred things were ever exhibited for such a purpose.

The infidels of our own day frequently remark that the prayer of Dives to Abraham ought to have been graciously granted, and

* Deut. ix: 8-11.

† Deut. x: 1-5.

‡ Numbers xvii.

Lazarus sent to bear witness to the relatives of the tortured nobleman that they might escape his sad fate; but Abraham's answer was, "They have Moses and the prophets; let them hear them!" "Nay, father Abraham," answered Dives, "but if one went unto them from the dead, they will repent." But Abraham said: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."*

Referring again to the Savior: unbelievers marvel that Jesus confined his visitations after his resurrection to a few of his faithful followers only—to those who already believed on him. Why did he not appear in all the majesty of his immortal life, after his resurrection, before the high priests and the Sanhedrin of the Jews? Before the court of Pilate? Before the rabble who had impeously clamored in the streets for his blood to be upon them and upon their children. Why? The only answer to this question exists in the fact apparent from the whole course of God's dealings with the world in relation to sacred things; *viz.*, God has chosen certain witnesses for himself in relation to sacred matters, and demands that his children shall walk in faith on the words which his chosen servants declare unto them. Thus Peter, on the matter of Christ showing himself to the world, says:

Him God raised up the third day, and showed him openly; *not to all the people, but unto witnessess chosen before of God*, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach, and to testify that it is he which was ordained of God to be the judge of the quick and dead.†

Judas (one of the twelve, not Iscariot, but the brother of James) on one occasion asked the same question that infidels have been asking for many generations, "How is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered and said unto him, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you,

* Luke xvi: 13, 31.

† Acts x: 40-42.

being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”* Such is the Christ’s answer to the question of his disciple, and in it one sees that God has ordained that in addition to the special witnesses, the prophets, whom he ordains to testify of his truth, that the Holy Spirit shall be his supreme and universal witness for things divine. “If a man love me he will keep my words: * * * These things have I spoken unto you being yet with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.† * * * When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me, and ye also shall bear witness because ye have been with me from the beginning.”‡ * * * “I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.”§ God, in his wisdom, and for the accomplishment of his own wise purposes with reference to us, has ordained that his children in this world’s probation shall walk by faith, not by sight. To produce that faith, he sends forth special chosen servants, prophets, apostles, his own Son, and through them makes known the divine will. Then when drawn to God by this faith, when made love-inspired towards God, he gives the witness of the Holy Spirit, by and through which man may know the truth, for he becomes possessed of the very spirit of divine intelligence and of truth, by which power he is made to know all that is true.

These principles obtain in this last dispensation of the gospel, at the head of which stands Joseph Smith as prophet and president. He comes as did Noah, Enoch, Moses, the prophets, Christ and the apostles—he comes with a message from God,—with a new volume of scripture, whose express purpose is to enlarge the

* John xiv: 22-26.

† John xiv: 26.

‡ John xv: 26, 27.

§ I Cor. xii: 3.

foundations of faith. He and his associates bear witness of its truth, and those who will give heed to that testimony, and will seek to God for further knowledge, are expressly promised in the Book of Mormon itself, that they shall receive a manifestation of its truth by the power of the Holy Ghost; "And by the power of the Holy Ghost," says this Nephite record, "ye may know the truth of all things."* Throughout, it will be seen that in this matter of the Book of Mormon the divine Power is acting in harmony with those great principles which have been operating in the spiritual economy of this world from the beginning; which fact, in reality, is at least an incidental testimony of the truth of the work.

In the light of all these reflections, then, together with the fact that part of the Book of Mormon was sealed, the time not then having arrived for its translation, there is nothing remarkable in the circumstance of the Nephite plates being returned to the care of the angel guardian of them. Certainly there is nothing unreasonable in such a procedure, and surely nothing in the circumstance that warrants the ridicule with which that statement has sometimes been received. Moreover, human guardianship of such things is by no means as secure as some may conceive it to be. Take for example the fate which befell the Egyptian papyrus from which the Prophet translated the Book of Abraham. It is an item of Church history that in 1835 the Saints in Kirtland purchased, of one Michael H. Chandler, some Egyptian mummies, in the sarcophagus of which was found certain rolls of papyrus, beautifully engraved with Egyptian characters.

* Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things (Moroni x: 3-5).

Upon examination, Joseph Smith found the papyrus to be the writings of Abraham and of Joseph, the son of Jacob, who was sold into Egypt. Portions of these records the Prophet translated into the English language, and the translation was published in the *Times and Seasons*, volume III, and subsequently made part of the "Pearl of Great Price." After the death of the Prophet, the mummies together with the records on papyrus were left in charge of his mother, Lucy Smith. She afterwards parted with them, under what circumstances is not positively known. Finally, the records and mummies found their way into Wood's Museum, in Chicago, where, according to the statement of the editors of the Plano edition of "Biographical Sketches of Joseph Smith and his Progenitors," by Lucy Smith, they were destroyed in the Chicago fire of 1871.* Thus the writings of Abraham, after being preserved for many generations in the linen wrappings of Egyptian mummies, were consumed by fire in a modern city, a circumstance which illustrates the uncertainty of human means to preserve important documents, and justifies angel guardianship of a record as sacred as are the plates from which the Book of Mormon was translated.

Another incident connected with the probability of Joseph Smith's story concerning the Book of Mormon, and which, like the circumstance of the Prophet returning the plates to the angel, meets with ridicule,—is the loss of the 116 pages of manuscript, through the unfaithfulness of Martin Harris. This subject is spoken of at length in chapter five, of M. I. A. Manual for 1903-4, a brief summary of its main points, however, is given here:

After acting for some time as amanuensis to the Prophet Joseph, in the work of translation, Harris repeatedly importuned him for permission to show as much of the work as they had translated to a number of his relatives and friends. The Prophet believing this request beyond his right to grant, under the strict instructions he had received from the angel, presented the request of Harris to the Lord, with the result that it was denied. Harris still importuned, and again the Prophet asked permission to grant

* See Plano edition of the above named work, 1880, note on page 91.

this request, notwithstanding the will of the Lord was known; and the second time the request was denied. Finally, however, after further importuning, under strict instructions and limitations, permission was granted for Harris to take possession of the manuscript, and read it to those whom he had named—Preserved Harris, his own wife, his father and mother, and a Mrs. Cobb, his wife's sister. Harris repaired to Palmyra, where he read the manuscript to members of his own family, and others not included among those to whom he was permitted under his agreement with the Prophet to read it.* The manuscript was finally stolen from him, and for a time—and even now—what fate overtook it, is uncertain.

This incident, as we have already stated at length,† lost to Joseph Smith, for a time, the gift of translation, and also possession of the plates and Urim and Thummim; but through sincere repentance, he was received again into the favor of the Lord.

On being permitted to resume the work of translation, however, the Prophet was informed through divine communication that those who had stolen the manuscript from Harris, designed to hold it until he should translate again that part which had fallen into their hands. If the Prophet's second translation should be like the first, then it was the intention of the conspirators to change the manuscript in their possession, and claim that the translation was not obtained by divine aid, else the second would be like the first; but since it would by this trick be proved to be different, the claim of divine inspiration in the translation of the book must fall to the ground, and Joseph Smith's pretension to being a Seer and Prophet of God would fall with it; and thus the work God designed to accomplish through him would be destroyed. The Lord revealed this plot to Joseph Smith, and warned him not to translate again Moroni's abridgment of the Book of Lehi—which comprised so much of the manuscript as had been entrusted to Harris.‡ On the contrary, he was commanded to

* History of the Church, vol. I, p. 21.

† See Manual 1903-4, chapter v.

‡ See preface to first edition of the Book of Mormon.

translate what are called in the Book of Mormon the "Smaller Plates of Nephi," and let that stand in the place of the translation of the Book of Lehi which Harris had lost.

A word of explanation here: Two sets of plates were kept by the first Nephi and his successors. One set might be called the secular, the other the sacred record of the Nephite people. They, however, called them the "Smaller" and "Larger" Plates of Nephi. On the former was recorded the ministry of the prophets, the word of the Lord to them, and much of their teaching and preaching; on the latter, the reigns of the kings, their wars and contentions, and the secular affairs of the people generally. Still, even on the "Smaller Plates of Nephi" there was a reasonably succinct account of the principle events of Nephite history, from the time Lehi left Jerusalem until four hundred years had passed away.

When Mormon found among the records delivered into his keeping the Smaller Plates of Nephi, he was so well pleased with their contents that he placed the whole of them with the abridgment he had made from the larger Nephite records. "And I do this," he informs us, "for a wise purpose; for thus it whispereth me according to the workings of the Spirit of the Lord which is in me. And now I do not know all things, but the Lord knoweth all things which are to come, wherefore he worketh in me to do according to his will." By the addition of the Smaller Plates of Nephi to Mormon's abridgment of the Larger Plates, it will be observed that there was a double line of history for a period of about 400 years. Therefore, when, through carelessness and breaking his agreement with the Prophet, Martin Harris lost the translation of the first part of Mormon's abridgment, and those into whose hands the manuscript had fallen designed to change it and destroy the claims of the Prophet to inspiration in translating it—as already stated—under divine direction he translated the Smaller Plates of Nephi, and let that translation take the place of the one which had been stolen, and thus the plan of the conspirators against the work was thwarted. This statement of the Prophet, however, as already remarked, comes in for its share of ridicule, and is generally spoken of as a very clever escape for the Prophet out of what is called a rather perplexing dilemma. The Prophet's statement of the incident was published at the time the first edi-

tion of the Book of Mormon issued from the press, and, in fact, stands in the preface to the book, which I reproduce here:

PREFACE.

To the Reader—

As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the Devil. Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New York.

THE AUTHOR.

Thus from the beginning the Prophet boldly declared that which the Lord had revealed to him concerning this effort on the part of the conspirators to destroy the work; and there was not one who rose to contradict his statement, at the time, although some anti-“Mormon” writers of later years assert—but without any warrant of proof—that, enraged at the part her husband was taking in producing the book, Mrs. Martin Harris burned the manuscript. This, however, she always denied. The first publication

referring to this subject, aside from what the prophet published in the Preface to the first edition of the Book of Mormon, is Howe's "History of Mormonism" (1834) Painsville. This is an anti-"Mormon" book and of the manuscript incident says: "The facts respecting the lost manuscript we have not been able to ascertain. They sometimes charged the wife of Harris with having burned it, but this is denied by her." I quote from the second (1840) edition of Howe's work, page 22.

Meantime, attention is called to the fact that there is nothing improbable in the statement of Joseph Smith; but on the contrary all the conditions obtaining in the neighborhoods where he resided while bringing forth the work favor the probability of such a conspiracy as he charges—the unwarranted but repeated efforts made by his enemies to wrest the plates from his possession—the home of his parents repeatedly beset by mobs—the issue of warrants by justices of the peace for searching his wagon for the plates; and subsequently the actions of Mr. Grandin, his printer, who, after entering into contract to print the Book of Mormon was certainly in honor bound to render him all the assistance in his power in getting out the work in the best order possible, and protecting him in his copyrights—the actions, I say, of Mr. Grandin, in permitting Squire Cole* the use of his press on nights and Sundays in order to secretly publish his "Dogberry Papers," in which was to appear a garbled edition of the Book of Mormon in weekly instalments—the mass meetings held in Palmyra and vicinity in which resolutions were passed not to purchase the book should it ever issue from the press (which action caused Mr. Grandin to suspend the work of printing, until the Prophet could be brought from Harmony, in Pennsylvania, to give renewed assurance of his ability to meet the price of printing†—the confession of J. N. Tucker, one of the employees of Grandin's printing establishment, that after setting up a sheet in type, it was secreted and then given out that it was lost and that another would have to be produced, which

*See pp. 77, 78 of part I, Manual for 1903-4. It is unthinkable that this effort to publish a garbled edition of the Book of Mormon was unknown to Grandin and those employed in his establishment.

† See pp. 77, 78, Part I, Manual, 1903-4.

when done was unlike the first*—all these well attested circumstances establish the fact of a wide-spread and bitter opposition to the coming forth of the Book of Mormon; and, failing in that, then a determination to prevent its acceptance as a revelation from God—all these things make it very easy to believe that such a conspiracy against the work as the Prophet describes in the Preface of the first edition of the Book of Mormon, actually existed; and removes his statement on that subject far beyond the influence of the sneers and ridicule of those who oppose the work.

* See pp. 74, 75 Part I, Manual, 1903-4, where this incident is treated, and the fact pointed out that the Prophet's precautions had protected the work from the effects of such tricks as this described by Tucker.

(THE END.)

HELP OTHERS.

Let us help one another, my sister, my brother,
To bear now our burden of pain:
Let us speak the kind word; let no harsh tone be heard:
From conduct displeasing refrain.

O the smile or the tear of sympathy dear,
Sets with rainbows the storm-clouds of strife:
And the "soft answer" true, will a mighty work do,
To bring sunshine and health to our life.

Let us use heart and mind, sweet devices to find,
To comfort, encourage and bless:
And do with our might, kind acts that are right,
And never, no never oppress.

—MS. Paper, "*Herald of Union*," Mammoth, Utah.

THE CELTIC MAIDEN.

A STORY OF ANCIENT BRITAIN.

BY PROFESSOR WILLARD DONE.

CHAPTER VI.

The morning dawned clear and cold. Neither Decius nor the girl had slept. In his restless anxiety, he urged his men to an early march. Preparations were being made when an ominous noise was heard in the wood. Instantly alert, Decius called his men to arms. He stationed himself at the door of Geneva's tent, and arranged his men along the stream which an attacking party would be forced to ford. A few men in Roman armor came out of the wood to reconnoiter. A shower of arrows from Decius' men drove them back. Half an hour later, a dense body of men emerged from the woods, in a charge. Decius recognized Claudius as the leader, and hurled a taunt at him. His habit of reckless jesting would not down, even in a moment of intense peril.

Claudius plunged into the stream, and was followed by his men. Decius had dragged the girl to the door of his tent. He threw his arms about her, and in spite of her struggles held her close to him. He called smilingly to Claudius: "You have found us, as I said. Would you mar this peaceful scene?"

A deep purpose prompted his taunt. He was determined that his combat with Claudius should be deadly. His words and actions had the intended effect. They made Claudius furious. He rushed upon his enemy. Decius thrust the girl back into the tent and drew his sword. His face grew stern with hatred.

"Come, Claudius," he shouted. "You cannot welcome such a meeting more gladly than I."

The battle had now become general, and the fight between Decius and Claudius was only a part of the whole conflict. But it was worthy of two trained patrician officers, and Genevra witnessed it with mingled dismay and admiration. Long the combatants fought, their blood becoming hotter with every thrust and parry. It seemed to the girl that the duel would never cease.

At length Decius' night of wakefulness began to have its effect. Weakened by carousal and want of rest, his arm grew less skillful, and Claudius fiercely pressed his advantage. "Yield, Decius," he said at length.

"To you?" replied the scornful man, rallying his strength for a final struggle.

Their panting breath permitted no more words. Decius gradually sank beneath his adversary's blows. By the last skillful blow, he was disarmed. The maddened Claudius sprang forward to cut him down, but the girl had rushed between them. Decius, summoning all his remaining strength, roughly seized her and threw her to one side, at the same time recovering his sword. "I scorn the protection of a girl!" he exclaimed.

The two men rushed at each other again,—both thrusts were unparried—both men were wounded, Decius mortally.

In the meantime, the conflict had been decided. The band of renegades was annihilated, their bodies being thrown into the stream. The British prisoner had been released, and just as Decius and Claudius fell, Genevra was clasped in her father's arms.

But there was little time for inaction. She knew that the wounded needed her attention. With a pang, which he could hardly explain to himself, Claudius saw her go to Decius first. She knew he was dying, and would not need her attention long. She brought a pillow from her couch and laid it under his head, asking her father to do a similar kindness for Claudius. She knelt at Decius' side, and spoke words of faith and comfort. The vindictive light died out of his eyes, and a softened glow of gratitude and admiration took its place. So also his cynical, harsh bantering gave way to a gentle gallantry, inspired by the girl's forgiving, self-forgetful ministrations.

"Conquered; and by your beauty," he murmured with a smile.

"Rather say, by the forgiveness of Christ," she replied with reverence.

He looked at her wondering for a moment. Then he turned white and faint. "Claudius—forgive—" he whispered, and his spirit passed through darkness into light.

Tenderly Genevra closed his eyes, and then leaving him and the wounded to the care of the soldiers, she had Claudius carried into her own tent.

Her father and Kenneth chose to remain connected with the Roman camp, partly because Genevra could best be protected there for the time, and partly for the purpose of trying to find a trace of the mother and brother. Kenneth was dispatched, with an escort of the soldiers, to procure supplies, as it was clear that the wounded could not be removed for some days. The father busied himself about the camp.

Genevra's ministrations to Claudius were thoughtful and tender. Yet he was restless and discontented. As evening came on, his restlessness increased. His eyes followed her movements with nervous eagerness. She was entirely unconscious of the feelings she had awakened in his heart; but from the time she had been carried from the Roman camp, he had known that his reverence for her was the first pure and holy love of his life. Its growth had been so gradual that he was taken unawares, and when he awoke to a realization of it, it was entwined with every fibre of his being.

And now, as she glided in and out of the tent, with the noiseless step of a tender, delicate woman; as she bestowed the soft, soothing attentions which only a true woman is capable of, the flame of love leaped high in his heart and overmastered him.

Yet, he was ill at ease. He saw in Genevra the same deferential service that she had given him from the first. He feared that her attentions to him were prompted now, as they had always been, by duty and not by love. He knew she was aware of the life he led before her influence over him brought him to a higher moral plane. Could her purity brook the memory of a life of sin? Could she become "one flesh" with one who had been a sinner?

She saw his troubled look, and hastened to his side. "Your wound is painful?" she asked.

"More painful than you can know," he answered, with a glance that perplexed her. She looked at him questioningly.

Impulsively he seized her hand, and poured forth his pleadings in a passionate flood. "Genevra, Genevra, gentle and beautiful as the name you bear, breathing sweet peace and inspiring purest love, can you not see the wound I suffer from? It is not the wound inflicted by Decius' sword. That, if it be healed at all, will heal itself. If not, it will slay only the gross and perishable body. But the wound I suffer from is deeper. If it be not healed, it will kill not body, but soul, life, happiness, contentment! If it be healed at all, you alone can heal it!"

She half turned away—a look of pain on her face. "Genevra," he pleaded, "may I not hope? Has my past life so dimmed my manhood that you in your purity revolt at thought of my love? Let me love you—worship you—as I must and will, and sin and its soul-stains will be consumed like dross in the goldsmith's fire. Let me but hope to win your love, and all the darkness of my sinful past will be swallowed up in the brightness of my hope. But if you frown on me—if life be left without hope—" his brow darkened, and the girl shuddered at the depths of his despair.

"Listen," she said, when she had recovered from the surprise of his sudden and passionate avowal, "five years ago, I shrank from your gaze and your touch, when the law of might placed me in your power. I knew by instinct the life you had lived—the life you might continue to live. I do not upbraid you with the past," she hastily added, as she saw his pained look, "what I have said is but to explain what I must say. As I have served you, I have come to know the purity and nobility lying beneath the dross of heathen custom. From honoring you, as master, in my outward acts, I have learned to honor you as a man, in my inmost soul. Should I honor you less because of the past? The Christian lives not in the past, but in the present and the future. He whom we serve lifted the sinner from the mire of the past to the glory of the future. If I have helped you, I am glad. If, as your slave, I can still do you service, I shall be faithful."

"No, no, Genevra—"

She understood the protest he was about to utter, and she wished to forestall it. "I am your slave, and in all things possible

shall be obedient to you. All that is mine to give, I shall give to you, as is my duty. But heart and soul are not mine to give. My soul belongs to him who bought me with his blood, whose love I hope will shine in all my influence over the lives of others. If I have exerted any influence—”

“You have,” you have!” Claudius exclaimed, sobbing in mingled grief and gratitude. “Whatever is noble in me, you have called into life. All my grossness is conquered in your presence. But your heart, Genevra. Is it not yours to give? May I not hope to win it?”

Blushing with maiden modesty, yet weeping with womanly sympathy, she looked the answer she dared not speak. He fell back upon his pillow with a groan as of mortal agony. She knelt beside him, and clasped his hand. As she knelt there her father entered.

“Father, my master,” she said sincerely, rising to her feet. But Claudius still held her hand. His eyes rested upon her father’s face for a short time, as he strove to master his feelings. At length he spoke in a low, constrained voice, “Your daughter has no master. She is free. I restore her to you. She has been the one sweet, peaceful element of my life. For five years she has been a blessing to me and to others. I had hoped to keep her forever under a holier bond, but it cannot be. What it costs me to say this, you cannot know. May the gods smile on her and hers. May hope stay with her, as it leaves my heart forever. I can no more!” He turned his face to the tent wall, and sank into a death-like lethargy.

CHAPTER VII.

Genevra was as tender in her ministrations as before, and Claudius began to rally from the shock he had sustained. But his zest for life was lost; and all elasticity had gone from him. He was as one without hope, living on from day to day, simply because the vital processes would not stop of themselves. But his strength increased, and by the time Kenneth and his party returned, he was able to walk listlessly around, and mechanically attend to his duties.

Kenneth had not taken kindly to Claudius. He felt for him

a sort of vague distrust, not unmixed with jealousy. For now that he had seen Genevra as a woman, his boyhood love for her as a girl rose to the strength of a man's first passion. He knew her father favored his suit. The feelings of the girl he had no opportunity of discovering. He feared that her long absence from her native island had led her to prefer Roman civilization and polish to the semi-barbarism of Britain. If he had known how little she saw to admire, and how much to disapprove, in the civilization of pagan Rome, he would have dismissed his fears. She had brought from Rome the purity and simplicity of the Christian faith, but she was willing to exchange its voluptuous pagan civilization for the simplicity of her native land—Rome's effete, corrupt senility, for the pure, strong manhood of Britain. Therefore, her heart turned to the young, stalwart, handsome Kenneth, as the most worthy representative of that manhood.

It was the night of his return. Her duties in Claudius' tent were ended, and she was walking meditatively near the banks of the stream. Clouds tempered the frosty cold, and the air was bracing enough to give to her a sense of freedom from the depression she had felt since Claudius made his avowal.

"Genevra." She turned and saw Kenneth. He held toward her a branch, on which glowed the rich, red hue of ripened berries. With a flush of pleasure she advanced to meet him, and accepted the simple offering.

"Let us go to the wood, Genevra," he said; and together they walked to the trees that bordered the plain. As they reached the underwood, Kenneth took her hand and detained her. They turned and looked back on the plain. Her hand trembled in his, as her self-consciousness increased. He pressed it, as if to still its trembling. Yet his voice betrayed an intensity of feeling, and the blood was sent rushing in a flood to her face.

"The grass grows on the level sward," said he, "the kine feed there, and pass their quiet, homely lives. The river winds in and out among the dunes, its water scarcely rippling; yet grass and trees and flowers and kine drink life and refreshment from its depth. The clouds float quietly in the arching blue, and drop their moistening rain or mantling snow. If storms rage, they do not

lash the stream to madness, or uproot the delicate flower, or disturb the calm composure of the mild-eyed kine.

"Now, turn your eyes toward the wood. Tall trees wave their branches in the upper air; their tops are swayed by every passing breeze; and storm and wind hurl the mightiest to the ground. Instead of mild-eyed kine, the fierce, ravening wolf, the shambling bear, the timid, frightened deer. Instead of peace, majesty; instead of contentment, strife. O, Genevra, do you know what I would say to you? Which of these shall be the emblem of your life? The pomp and glory of the courts of kings, I cannot offer you, nor will I fright you with their discontent. But the calm peace of household love—the sweet content of daily labor, bringing its own reward—these, with all the devotion of a heart never touched before, and a soul unstained by sin, can I give to you. Which shall it be Genevra, Rome or Britain?"

As the flood of his simple, almost barbaric eloquence swept along, she listened with a rapt intensity. As he asked this question, she raised her eyes to his, and in them he read his answer. He took her in his arms, and kissed her lips, and she clasped her hands about his neck, and gave herself in trust to him.

With a sigh that seemed to tear out the very roots of his life, Claudius came to them from the wood. "I could not help hearing you," he said, as they started in confusion at his approach. Then he continued: "The pride of Rome is humbled. Five years ago, the brightness and beauty of Rome were at my feet. Maids and matrons vied with one another for my favor. With one and with another, I spent the passing hours, as the bee gathers honey from myriad flowers. But by none of these was my soul filled, or my heart satisfied. My freedom of choice had made of me a libertine. Then came into my life the wondrously beautiful face of a British slave maiden. Her face was the indication of perfect purity—her soul was its fulfilment. I thought that as that rare flower unfolded, its beauty would be for me alone. But as the rarest beauties man could gaze upon developed, they were so much higher than my reach, that I could only hope and plead for them. My sins had placed such perfection far beyond me. I asked in vain from a slave, the smiles which princesses had lavished on me without the asking. But I might have known that such a soul could

be awakened only by one equally pure. Yours is that soul, Kenneth. Then take the pure Geneva, and treasure her as you would your life, for there is only one such. I ask leave only to devote myself to her happiness and to yours."

But little remains to be told. When the wounded had recovered sufficiently to be removed, Claudius led his command back to the Roman camp. Geneva and her father and Kenneth accompanied him as honored guests. By his own request, he was granted a leave of absence by the emperor. He received permission to take a small escort with him to Rome. He said nothing publicly as to his intentions, but on the day before his departure, he asked Geneva for a private interview. She walked with him to the place where she had met with her strange adventure. Standing near the graves of those who fell in the conflict, Claudius told her of his plans. He would return to Rome and search the city for her mother and brother.

She could only look her gratitude, but the memory of her glance and smile, he carried with him through all the dark days of his quest.

"Geneva," he said, as they were about to part, "what is it in your creed that changes the human heart from baseness to nobleness, and gives joy and peace instead of selfishness and strife? I have felt its influence through you, and have seen its effect on the lives of others. What is this power, Geneva?"

Simply, but fervently, she told him of the love of Christ, prompting him to bring salvation to man. When she told him of the plan of salvation, as yet untainted with apostate errors, he became enthusiastic for it. "By their fruits ye shall know them," were her closing words, and he acknowledged the fruits of the gospel in her life, and promised to bring forth such fruits in his own. He was baptized that night.

His quest in Rome was successful. The mother and son were restored to their own, the reunion being made all the happier by the marriage, on the same day, of Kenneth and Geneva. Claudius was the first to give them his blessing, but the pain in his heart would show itself in his face, in spite of all his self-control. But

the unselfishness which he had found in the new creed, was exerting its influence upon him, and it was destined to become a controlling factor in his future life. Gradually he grew out of the despondency caused by his great sorrow. The religion of hope and of active effort urged him to cheerful exertion, and brought new zest to his life. By means of his great wealth, and his influence among the patrician class, he was able to spread and help establish the religion of Christ. And when, a few years after his conversion, a lady of patrician rank, long a convert to Christianity, blessed him with her love, he took her as a fulfilment of the promise that all sorrows shall have their ending, and the reward of the truly penitent is sure.

As for Kenneth and Genevra, they found, in spreading the gospel of peace among their warlike people, "the joy that passeth understanding,"—a foretaste of heaven, "the treasury of everlasting joy."

(THE END).

CAN AND DO.

It's all very well to say that you can,
As you journey this big world through;
But the things that will count, my little man,
Are only the things that you do.
It is easy enough to sit on the fence,
As the workers go bravely their way,
And boast of our money or muscle or sense,
And think we are worthier than they;
But only the muscles we use, little man,
Are the muscles that really count,
And the money that's hidden away, little man,
Never helps in the final amount.
The boy or girl who stops with "I can,"
And never translates it to "do,"
A dreamer and drone will be, while the van
Of doers win victories new.—*Selected.*

KENTUCKY BELLE.

BY PRESIDENT A. W. IVINS, COLONIA JUAREZ, MEXICO.

I.—THE JOURNEY WEST, AFTER THE WAR.

“Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.”

When the Confederate army surrendered at Appomattox Court House, a great sigh of relief went up from thousands of homes, both in the North and South. Four years of fratricidal war had left the South desolate, while it had cost the North the lives of hundreds of thousands of her bravest sons, and millions of treasure.

Silently, those tattered, dust-stained coats of blue and grey turned their backs to each other, and marched to their homes,—those of the North, to receive the applause and patronage of a grateful nation; those of the South, to find desolation and silence where once the earth had flourished under the abundance of its harvest, while the music of the guitar and tambourine, accompanying the happy negro melodies, brought pleasure to both master and slave, after the day's labor had been accomplished.

Col. Thomas Marshall had enlisted in the Confederate army, at the commencement of the war. He was a Kentuckian by birth, and the struggle between what he regarded as duty to the government, and his love for the South, had been a heroic one, but Southern birth, Southern education, and non-concurrence in what he regarded as the unwarranted attitude of the North, on the question of slavery, an institution which the South had inherited since long before the confederation of states had been formed, finally decided him, and he put his life and fortune on the altar, in what he felt from the beginning was a cause which could not win.

Now that the struggle was over, he returned to his home, near Lexington, to become, if possible, reconciled to the changed conditions which the war had brought.

Col. Marshall had served in the army for years, during which time he had been home but once. Prior to the war, he had been a successful lawyer, (as his father before him had been) had served in the state legislature, and was the owner of an estate near Lexington where he took great pride in the breeding of fine cattle and horses. When he went to the war, his wife had been left in charge of the farm and homestead, besides which she had the responsibility and care of their two children, Helen, a girl of eighteen, and Thomas, Jr., a boy of sixteen.

Col. Marshall had been severely wounded at the battle of Shiloh, in 1862, and it was at that time he had spent a few months at home.

Now, two years later, he returned to find his estate an uncultivated wilderness, his cattle killed to furnish food for Union soldiers, his horses, the most cherished of his possessions, gone to furnish mounts for Union cavalry, his few slaves gone whithersoever they would, free men and women. His wife and children, thank heaven, were safe, and, while struggling with poverty, still retained the dignity and pride which had been their inheritance from generations of patrician ancestors.

The sacrifices of the war were over, and it might have been possible for Thomas Marshall to reestablish his shattered fortunes, and restore his home to something of its former condition, had it not been for the great humiliation which came to the South immediately after.

In the reconstruction of the South, hordes of carpet-bag politicians were sent from the North to take charge of the civil government, men, the majority of whom were without knowledge of Southern life and customs, who had nothing at stake, and no responsibility except their personal reputation, which was not always enviable. It is not strange that their administration became more intolerable to the South than the war had been, and after they had gallantly fought against the military occupation of their country, the humiliation which had now come to them they were obliged to submit to in undisguised indignation and silence.

There was one means of escape: Oregon, California, Mexico, and the territory of Arizona possessed lands, unoccupied and fertile, sufficient for a greatly increased population; and, in 1866, large numbers of people left the South seeking new homes on the Pacific slope. Among this number were Thomas Marshall and his family. Disposing of the remnant of property which was left them, they joined a small party of immigrants, and in the spring started for California.

A span of mules and a wagon, with supplies for the journey across the plains, a span of horses and an old family carriage, completed their outfit, which was carried from Louisville down the Ohio, and up the Mississippi, on a river steamer, to the great overland trail, where the weary journey toward the Pacific began.

The team which pulled the family carriage, and which Mr. Marshall drove, while Tom drove the wagon, consisted of a horse of uncertain breeding, which had been bought for the journey, and a mare which had been raised at the Marshall homestead, the only remaining animal of the many which had once been the pride and care of the owner. She was old and lame, the result of an accident which had occurred during her turf career, and it was this which had made her retention possible, when all of her companions had been confiscated during the war, in which she would have been useless as a campaigner.

A chestnut, with small white star in forehead and snip on nose, her color, the magnificent proportions of her small but symmetrical body, clearly indicated her royal breeding, notwithstanding the fact that age had greatly modified her appearance, compared with what it was when in her prime. Belle they called her, and the attachment of the family to this mare was almost human. Helen made it her special care to provide for her, as the journey progressed; and often around the camp fire, her great achievements on the turf were recounted, when she had carried the Marshall colors to victory on many hotly contested fields.

II.—THE EXCHANGE AND PARTING.

The Rockies had been passed, and the little company of pilgrims, weary and travel-stained, with teams almost exhausted, were camped on the Humboldt river, in sight of the great Sierra Nevada

range, the last serious barrier between them and the Golden Gate. Above the camp on the stream was a rather pretentious ranch-house, and many cattle and horses grazed on the river-bottom and adjacent hill-sides. The place was known as Ryan's Ranch. Tim Ryan had left Ireland ten years before, to be free from what he regarded as the unjustifiable oppression of the English landlord. He had engaged successfully in mining, in Montana, and was now in the cattle business on the Humboldt river, in the western part of Nevada.

Around the Marshall camp fire that night there was serious discussion. "It is useless," said Mr. Marshall, "to try to take her farther, her age, and the increased lameness from the old hurt caused by the long journey, have so reduced her strength that it was with great difficulty we kept up with the train today; we cannot get along without an animal to take her place, so I see nothing for us to do but to exchange her with this rancher for a horse of some kind that will pull us through to our destination."

"But, Papa," pled Helen, "just think, she is the only thing we have to remind us of the good old days before the war, think of the day she won the Oaks, and how proud we all were of her, and then how she defeated Kentucky Maid and Magnolia, in the Derby. O, Papa, I cannot think of leaving her here in this desert, among these strange people."

Tom was irreconcilable. "If Belle stays here, I'm going to stay," he declared. "There is nothing that equals her in breeding, in California, I know. And besides, think how we have counted on the colt she will have next spring. Why I expect to make it the foundation for the racing stable we are to have when we reach the coast."

Mrs. Marshall said nothing, but tears stole silently down her cheeks as she thought of those happy days when Southern chivalry was at its best, when she had been so happy in her Southern home, and how Kentucky Belle, the finest mare they had ever bred, had contributed to make her happiness more complete. And while the discussion went on, the subject of it stood quietly resting in the camp-fire glare, too tired and worn to crop the green grass which grew on the river-bottom.

Early the following morning, Mr. Marshall walked up to the

ranch house, and soon returned with a short, sandy man, whose brogue clearly indicated his Irish extraction, but whose dress and manner showed that he had become, through contact and affiliation, a typical Western American.

"I regret very much," Mr. Marshall was saying, as they approached the camp, "that it is necessary for me to part with her, but it is evident that she will not go through; in fact, I doubt if she could pull the carriage another day's journey. I am short of money, and therefore can do nothing but exchange her for something which will pull me through to my destination. I am certain she will prove very valuable to you, her breeding is very fine, she is by—"

"O, never mind what she is," interrupted Ryan, "we don't care nothing about breeding out here, all we want is something that can head a cow, I'm not caring for royalty, neither among horses or people."

It was finally agreed that Ryan should give a buckskin pony, of very little value, but strong and in good condition, for the mare.

"Shall I send my son up to the house with her?" asked Mr. Marshall.

"O, no," replied her new owner, "let her stay here and rustle with the rest of them."

III.—THE NEW AND THE OLD—BIRTH AND DEATH.

When the train moved out that morning, there were sad hearts among the Marshall contingent. Helen went to where the mare still stood, rubbed her forehead, patted her neck, sobbed, and, turning away, got into the carriage which was waiting; and her father, speaking to the buckskin pony which readily responded, followed Tom up the valley.

As the train moved on, the mare whinnied, walked down to the river and drank, and then, going slowly up the hill-side near by, cropped the bunch-grass which grew upon its slope.

Thus days and weeks passed. Each day she went to the river for water, and climbed back upon the hill-sides for grass. Sometimes she sought the company of other horses, there being many on the range, but they did not seem to like her; and besides, their habits were so different to those of the Kentucky horses, with

which she had been raised, that she felt ill at ease among them, so ranged entirely alone.

She often thought of the change which had taken place in her life. The country was devoid of vegetation, with the exception of the sage brush which grew on the hills, and a few cottonwoods which were on the river bank in the valley. The rocks hurt her feet so, and the river water was often so muddy that she could hardly drink it. In vain she wandered over the hills hunting for just one little bunch of blue-grass. She thought of the cool springs and shady groves, in the pastures of her dear old home, and contrasted them with present surroundings; and once, she almost determined to try and find her way back to Kentucky, but when she remembered the heart-breaking journey across the plains, the Indians, the possibility of being captured by them, and perhaps eaten, for she had heard that they sometimes ate horses, she abandoned the thought, and tried to become reconciled to her surroundings.

Winter approached, cold and cheerless, but the bunch grass remained green, and proved much more nutritious than she had supposed it would be; and so, when spring came, with its warm days, she was still alive, but wondered why she felt so much weaker than ever before at that season of the year. She had seen nothing of her new owner since the day he traded for her. Occasionally, a cow-boy would pass near where she was, but none ever asked concerning her, or seemed at all interested in her condition.

"Mr. Ryan," said a cow-boy, one day in June, "there is a dead mare down on the river-bottom, just below the Cottonwood Bend, and a colt, only a few days old standing by her, I think it is the old mare you got in the trade with immigrants, last fall."

"If the colt is no older than that, I think you may as well shoot it when you go back that way," said Ryan; "it would not pick its living, although the grass is unusually good this spring; it would not be worth the trouble and expense of raising by hand, so it may as well be killed."

Little Nora Ryan had been listening to this conversation, and now took part in it. "O, Papa, don't kill the little colt," she said. "Give it to me. Let me raise it, and have it for my own. I know it is a pretty colt, because I heard the young lady say that the

mother was once very pretty, and she said something about thoroughbreds, and races; don't you remember, Papa? It was when she was talking to Mama, while the wagons stopped to buy some butter and eggs, the morning the train left our ranch. O, Papa, give the little colt to me!"

Mr. Ryan expostulated. Horses were too cheap for him to be bothered raising colts around the house; it would be a nuisance, and worth nothing when it was grown. But the child was obdurate, and when she began to sob, the kind-hearted man yielded. Turning to the cow-boy, he said:—"Well, Sandy, go down and bring the thing up, and we will see what it looks like, anyhow."

Sandy galloped away, and in a few hours returned with an exceedingly sorrowful-looking colt. The mother had evidently been dead for some time, as the colt was very gaunt and thin. It was a sorrel, with small star in forehead, and snip on nose, and hind pasterns white, the image, so far as color was concerned, of its dead mother. Nora was in ecstasies; her father was annoyed to think he must be bothered with an orphan colt around the place.

IV.—NAMING OF BELLE—LIFE IN NEVADA.

Nora took great pleasure in teaching it to drink milk; and as there were plenty of cows on the ranch, the colt never went hungry. It soon learned to recognize its new mistress, and there was an attachment between the two which made them friends from the beginning.

So the summer passed, and winter came, very cold, as it always is on the Humboldt river. There was plenty of hay on the ranch, and the colt had now developed till it could eat. Nora begged a little oats from the cow-boys, when they fed the saddle horses, and Sandy, who was a rough but kind-hearted boy, gave it a warm corner in the stable, so that the winter was passed in comparative comfort.

Nora put a strap around the colt's neck, with a small bell attached which tinkled as she ran, greatly to the enjoyment of both. One day she asked her father where the people came from who traded the mother to him, and was informed that they were from Kentucky. "Then I'm going to call my colt Kentucky Belle," she said, "because she has a bell on, and her mother came from Ken-

tucky;" and so, unconsciously to the people at the ranch, the colt came to bear the name of the mother.

The second year of her life was uneventful. She was turned into the pasture with other colts, by Sandy, at the request of Nora who had taught her to lead, and she sometimes rode her out with the boys, when they went to bring in the cows.

Winter came again, and Mr. Ryan suggested that Belle be turned out on the range to pick her living with the other horses; it was too expensive, he said, to keep her up and feed her, she had already eaten her head off, and must shift for herself. But Nora pled the cause of the colt with such eloquence and persistency that her father, as usual, yielded. Thus it happened that the second winter of her life was passed under favorable circumstances, and, thanks to Sandy, she was so well cared for that her growth and development were not retarded.

Spring came again, and with it new experiences. The colt had grown large and symmetrical, during the winter, and when she was turned into the pasture, in the spring, there was a great contrast between her appearance and that of the horses which had wintered out. Now a new problem, one that she could in no manner understand, was presented.

She was old enough to desire company, but try as she would, it seemed impossible to make friends of the other horses. Whenever an opportunity offered, they viciously bit and kicked at her, and seemed greatly annoyed, and not a little surprised, at the ease with which she would gallop away from them when they made their attacks.

The most humiliating thing was the uncomplimentary remarks she often heard made by the other horses. "What business has a colt, whose mother was only worth as much as Buckskin, and who is not a native of Nevada, in our class?" they would say. "We all know that Nevada has the best horses in the world."

"My mother belonged to Chief Joseph, of the Nez Perces," said a pinto, which had developed bitter enmity toward the sorrel colt. "She was the fastest mare in the tribe, and I have often heard her tell how she beat the fastest horses which the Shoshones and Blackfeet had, and the great number of guns, robes and ponies she won for her owner."

"And my grandmother was brought to California by the Spaniards who founded the Mission of San Jose," said a rangy, rather fine-looking mare, but with very long, narrow head, and small eyes; "we have a tradition that our ancestors accomplished wonderful feats, at the time of the conquest of Mexico."

"I don't know anything about my breeding," said a chunky, powerfully-built sorrel, "but you all know that I beat the best horses in Humboldt County, at Carson City, last 4th of July, and that is honor enough for any horse. I think it a piece of impudence that this colt, whose ancestry no one knows anything about, and who has never done a thing to distinguish herself, should be put in the same pasture with us. She has a nice color, it is true, but look at her long neck, and her small head, with eyes that look as if they would burst from their sockets; and then her body is too long, and her legs too small, why her fetlocks are so small and slender that they almost bend to the ground when she walks; besides, she hasn't a bit of courage: why, when we bite and kick her, she just moves out of the way without any retaliation, and goes off and feeds alone."

"She's stuck up, and thinks she is better than the rest of us, just because she has been raised by Nora, and petted and pampered all her life," said a spiteful-looking grey.

Belle listened to all of this, and while it cost her many heart-aches, for she was very lonesome in her isolation, she did not complain. She remembered that her mother, before her death, had told her something of the green fields and cool springs, in a country far away in the home of her ancestors. Her mother had warned her that she would have to submit to the conditions surrounding her, and become as the other horses were, "because," she said, "these horses have seen nothing of the world, they know nothing of other horses or pastures. They are of the class that do not care to learn, and, consequently, believe themselves to be the finest and best-bred in the world; so, they would not be able to understand you, if you attempted to tell them of your ancestry, and recount the beauties of the old home."

(TO BE CONCLUDED.)

PUBLIC WORKERS.

HAMILTON GRAY PARK.

Among the public workers who stand prominent in the history of the business and commercial development of our state, is the name of Hamilton Gray Park, who came to Utah in 1854, and two years thereafter entered the service of President Brigham Young as his business manager, which position he retained from that time until May, 1869. In all these years he was closely connected with the leading business enterprises that were inaugurated and carried on by that great pioneer, in developing the resources of the new commonwealth. Among these may be mentioned the opening up of canyons, north, east and west of Salt Lake City, and the establishment of flouring and saw mills, one of the earliest necessities of the state. Another important enterprise was the contract for the first overland telegraph line, spanning the continent from the Atlantic to the Pacific, in which, under President Young, he took a leading part in the division built in the Rocky mountain region.

Hamilton G. Park was born Nov. 25, 1826, in Scotland, he received the Gospel, and was later baptized at Kilbirnie, Ayrshire, Scotland, in Nov., 1840. He is the son of Samuel Park and Isabella Gray. Soon after his baptism, he was ordained to the office of a teacher, and some three months thereafter to that of a priest, and in due time to that of an elder, taking a leading part in Church affairs in his native land. He was appointed to preside over the Kilbirnie branch of the Church, which position he retained until Sept. 4, 1854, when, together with a company of saints, he sailed from Liverpool in the ship *North Atlantic*. Owing to the illness of the president, who had been appointed to take charge of the

company of saints that emigrated with him, he became the president in charge during the voyage.

In the spring of 1869, he was called on a mission to Great Britain, arriving in Liverpool on the 9th of June, that year, and laboring as a traveling elder in Scotland for a few months. He was subsequently appointed to preside over the Glasgow conference, which at that time included the whole of Scotland. After finishing his mission, he sailed from Liverpool on the 12th of July, 1871, in charge of a large company of saints, arriving in Salt Lake City on the 4th of August.

Soon after his return, he was appointed to act as second counselor to Bishop Edwin D. Woolley, in the Thirteenth Ward, which position he filled until 1876, when he resigned to fill a second mission to Great Britain. On this mission, he arrived at Liverpool on the 12th of November, 1875, succeeding Elder David McKenzie in the presidency of the Scotch Mission, returning from Liverpool on Sept. 19, 1877, again in charge of another company of saints.

Prior to his departure for his second mission, he acted as business manager, at the request of President Young, for the President's son, Jos. Young, in which position he took a leading part again in works that tended to the development of farming, coal-mining, and railroading.

Since his return from England, in 1877, he has been in the employ of Z. C. M. I., in which position he is entrusted with some of the most responsible duties that arise in that great house. In addition to his labors in that institution, he has been an active worker in the ward Young Men's Mutual Improvement Associations, and Sunday Schools. For eight years, he acted as a home missionary in the Salt Lake Stake, in which stake he was laboring, by appointment of the late President Joseph Young, as the president of the mass quorum of seventies. In the Thirteenth Ward, where his residence was located for many years, he acted as the clerk from 1882 to 1891, at which latter date, upon the death of Bishop Millen Attwood, he was ordained a high priest, by President Joseph F. Smith, and set apart as first counselor to Bishop Nelson A. Empey, in which position he labored until 1900, when he was called to the position of second counselor in the presidency of the high priests'

quorum in the Salt Lake Stake of Zion, which position he still holds. Some years ago, he changed his place of residence from the Thirteenth to the Eighteenth Ward.

His life exemplifies faithfulness and trustworthiness, and in whatever place he has been called to labor, he has shown great zeal and integrity in behalf of the cause of God. His works in the interest of truth have been continuous and unfaltering. The influence of his example has been felt for good both at home and abroad, in every locality where he has resided.

His conduct as a faithful man, full of integrity, is worthy of emulation. He relates some interesting incidents of healing, in his missionary experience, and is an enthusiastic believer in the signs of the gospel following those who obey.

LINES ON READING THE LIFE OF CHARLES KINGSLEY,
ENGLISH POET AND NOVELIST (1819-1875).

BY LIVINGSTON C. ASHWORTH.

And have I lived thus far, and never known
My native land had reared a soul like this?
One to whose natal couch angels had flown,
And sealed him God's elect with hallowing kiss.
A man in whom God's purposes had grown
To rich fulfillment—in whom naught amiss,
The jealous scrutiny of his age could find,
A noble frame ruled by a nobler mind.
One of those rare, sweet souls to mortals given,
To justify their claim to Life and Heaven;
A very poet in thought and word and deed,
A clear-toned prophet of his faith and creed.

TALKS TO YOUNG MEN.

VI.—THE IDEAL YOUNG MAN.

At one of the preliminary meetings of the Sugar M. I. Associations, Granite stake, it was arranged to have two essays, one by a young lady and one by a young man, followed by symposiums of twenty-five-word sentiments, from ten young men and ten young women—the young ladies giving their views on “The Ideal Young Man,” and the young men, their views on “The Ideal Young Lady.” The young lady’s essay, and a selection from the women’s symposium, are here given, and will doubtless please the boys who take an interest in these talks. If any of the girls who read the ERA would like to know what constitutes the boys’ ideal young lady,—the other side will be printed, on the slightest intimation from any one of them, by letter to the editor of these talks, care, of IMPROVEMENT ERA:

“A man can not aspire if he looks down. God has not created us with aspirations and longings for heights to which we can not climb. Live upward. The unattained still beckons us toward the summit of life’s mountains, into the atmosphere where great souls live and breathe and have their being.”—Marden.

“As a man’s ideal or aspiration, so shall his life be.”

It is said man is a dual being. My ideal is triple: physical, intellectual, spiritual. In order to become an ideal, a young man must select and combine all the beauties and perfections of different individuals, excluding all that is defective. Such was the Apollo of the Greeks, which, it is claimed, was a perfect illustration or model of physical manhood.

A young man may not attain to the generally accepted height and measurement necessary to become a model of beauty;

yet, by proper observance of the laws of life, obtain a body so filled with health and vigor that a degree of perfection in intellectual and spiritual development may also be attained.

The physical must stand first. Without a good body, all the powers and faculties will be blighted. As well might we expect to obtain luscious, beautiful fruit from a tree whose roots were poorly developed, or a rich harvest from an impoverished soil, as to anticipate rare intellectual and spiritual results from a diseased body.

The ideal young man, then, must be strong in body, and as near as possible physically perfect.

To have a splendid physique, embraces many virtues. It is brought about by right living, for one thing. The ideal must have trained his appetite so that it is perfectly under his control; so that it will not crave food or drink that destroys or emaciates the body, or wrecks the nerves. That means that he must eat and drink in conformity with the wise counsels of the Lord, who has given us splendid pointers in modern revelation touching our mode of life, in this respect. The ideal is one who can walk and not faint, run and not be weary, and whose appetite is under the supreme control of a pure mind. As he controls his eating and drinking, so also does he govern his passions. He flies into no rage, no matter what the provocation; is temperate in language, thoughtful of the weak, always upright and sympathetic, and uses his strength to help the weary and sustain the less fortunate. He is pure as the mountain winds, and uses the vigor and vitality of his noble manhood to useful ends, for the good of the race.

He abstains from the vices and follies of young men who have no regard for the fountains of strength and life, but indulge in every whim of wickedness that unrestrained passions suggest. He respects his fellows, and considers sacred as his own body, those of his associates of the opposite sex. He realizes that he was not made for himself alone, but for society, for mankind, and for God.

The ideal young man is not lazy, shiftless, fearful of labor; but on the contrary cultivates a healthy activity, works to a purpose, having an aim, and bending all his energies to accomplish it; is frugal in his habits, saving, and lays by a part of his earnings, realizing that he thus accumulates power to accomplish good, for

money is a representation of physical power. He provides well for those who are dependent upon him; is thrifty, delighting in his work which he does with a cheerful spirit. While he pays particular attention to those with whom he is immediately connected, he accustoms himself to send his thoughts abroad over the wide field of practical benevolence.

He takes an interest in the surroundings of his home, the garden, the trees, the lawn, and spends some of his odd hours in beautifying them. His habits are good, and not expensive, for he is aware that better results accrue by plain living than from luxurious excesses, and he feels that the balance between excess and comfort may be turned to useful ends for others.

He is considerate of his mother, and steps aside to give his father the place of honor, whether at home or abroad; and when meeting father or mother on the street, shows his respect by raising his hat to them. He is determined to learn to work, and to do well what he learns—never shirking, always in the front; having a full realization that work, some useful work, is the one great cause of contentment and happiness in this world. To this end he has learned a trade, obtained a good business training, or perfected himself in some profession; or has become an intelligent tiller of the soil, avoiding the slipshod methods of farming of which we see so much.

"Thinking, not growth alone, makes perfect manhood. No possession is so productive of real influence as a highly cultivated intellect, combined with a large and noble soul."

The ideal young man must be educated. He must learn to think, read, meditate, and to judge justly, that he may be prepared intellectually, physically and morally for useful occupation and labor, and to be a champion in the cause of truth and virtue. In this way he will learn to look upon life in the best light, and be able to see, enjoy and comprehend, where the uneducated grope blindly and unfeelingly through the journey of this world.

Education of the proper kind has given the ideal young man good manners, enabled him to use tact, granted him self-confidence, nerve, grit, pluck, persistence. These assist him in the formation of true character.

Among the most important requirements of my ideal young

man is this, that he must be a broad-minded Latter-day Saint, possessing a testimony founded upon reasons which he can intelligently state, having a proper training in the principles of the gospel, being conversant with the virtues in the life of Christ, and a seeker after them. He must not be a narrow theorist, but a liberal man of practice, who not only sympathizes with the unfortunate but helps them in their afflictions, and who keeps himself pure and unspotted from the sins of the world. He must be trained in the theory, and proficient in the practice, of forgiveness, love, mercy, charity—a true lover of the human race, full of faith and cheer and hope. His spiritual nature must be fully developed, so that in the contemplation of spiritual things he may take pleasure that never cloy. He is in no sense gross or material. He enjoys poetry, art, nature; and from and through these, beholds God in all the universe.

SYMPOSIUM—THE IDEAL YOUNG MAN.

An ideal young man is well described by a series of adjectives; as honest, temperate, thoughtful, courteous, and punctual (in going as well as coming.*)

Let him be a young man of action, possessing fine moral and religious qualities, good judgment, a keen intellect, a heart not smaller than his head; either natural or acquired ability as a leader, with a manly bearing, and a nice appreciation of the smaller as well as the larger things of life. Then, too, let him be congenial and affable, courteous and considerate of others, and for the most part serious, with the alternating disposition to tell or to take a joke.

Virtue, honor, learning, high ideals, with determination and energy to realize them,—character and courage to say *yes* or *no*, as occasion demands, neatness in dress and personal appearance,

* The reader will notice that this is the one girl among the four who could say it in twenty-five words.—ED.

and a true Latter-day Saint, is the substance. Is substance *all* we want? To be sure it is the main thing. The rough diamond is valuable, but is it always recognized?

Boys, we girls are human. We like our diamonds polished, and the passports to the feminine heart you will find are faultless *manners*, good *deportment*, and general *social culture*; with ability to earn the dollar, and the art of saying gracefully to the young lady whose company you find so pleasant Sunday evening, and whose hospitality you are ever so ready to accept,—“Would you like to go to the theatre?”

The traits a boy should possess to be my ideal character are these: first of all he should be truthful and honest, having a strong will to command and lead in all things right. He should be able to shun all evil habits, and have the thoughtfulness to look after the pleasure and happiness of those he loves and be courteous to strangers.

STAY.

O man with eager eyes,
Why do you hurry so?
In your haste to gain the prize,
You miss much as you go;
You hear no song-birds sing:
Nor stray in flowery places;
You never stay to bring
Glad smiles to weary faces.
There are blossoms along the way
That never again shall blow;
So, stay a little, friend,
And soothe some heart that's aching—
Why do you hurry so?—*Selected.*

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

Were the Japanese Guilty of Treachery?

The Russians have characterized the attack of Japan upon the Russian fleet at Port Arthur as a "stab in the back," and describe it as a "truly Asiatic" piece of treachery. There was no formal declaration of war, and the Russians explain their naval reverses as a surprise for which they were unprepared. The French also take the same view, but France is the ally of Russia, and, of course, in full sympathy with Russian ambition.

The world will hardly take that view of it. It is not an uncommon thing for nations to go to war without a formal declaration; and the question of fact in the present war is, had both nations reasonable ground to expect hostilities? After Japan had waited an unnecessary length of time for an answer to her last note, and during all the delay saw the feverish haste with which Russia was pushing preparations for war, she recalled her ambassador from St. Petersburg. When, on February 6, M. Kurino announced to the Russian Foreign Office his recall, and that "thereafter Japan would reserve entire liberty of action" in the matter, it was understood that war was at hand.

But did the Japanese make the first attack? Two attacks were made on the night of the 8th, one by the Japanese at Port Arthur, and the other at Chemulpo, in Korea. The time of the Port Arthur conflict is not fixed by any of the dispatches before 11 p. m., and some fix it at 2 and 3 a. m., of the 9th. At Chemulpo the Russians fired upon some Japanese torpedo boats that were accompanying transports into the bay, as early as 9 p. m. of the 8th. It is not at all likely that either country was apprised that night of what the other was doing, but whichever fired the first shot, it is evident both considered the time opportune to

strike. If any breach of international law has been committed, both nations are equally guilty. The Russians had two days in which to telegraph their commanding general, Alexeieff, at Port Arthur of the withdrawal of diplomatic relations. Alexeieff was not only put on his guard, but the *Korlietz*, under his command, proceeded at once to Chemulpo bay, and fired upon the Japanese torpedo boats, and paid the penalty of its rash act by its being totally disabled.

The Progress of the War.

In the midst of the many conflicting statements that come about the military operations between Russia and Japan, it is impossible at this time to determine just what has been done. Some of the movements ascribed to the Japanese army are so absurd, when the distance and conditions of the country are considered, as to be wholly unworthy of belief; however, so much is satisfactorily known as to give us an assurance that Japan commands the naval situation. The division of the Russian navy at Port Arthur was really most menacing to Japan. From the beginning, however, Russia was really at a great disadvantage in the disposition of her navy, as she was obliged to divide it in two, using one part for the protection of Vladivostock and the other for the defense of Port Arthur, while the Japanese were in a position, practically to concentrate her navy. The bombardment and siege of Port Arthur demonstrated at the outset that Japan was really superior in the equipment of her navy, and it is definitely known at this writing that in this port nine Russian warships have been put out of action by the Japanese.

As soon as Russia's navy had been put out of commission, Japan could begin at once on a large scale the transportation of her troops across the narrow straits between Japan and Corea to the latter country. Corea was, therefore, the first objective point of the Japanese land forces, and Japan soon made herself master of Corea, and at the earliest possible opportunity entered into treaty stipulations with Corea, by which Japan assured the Coreans their independence under the Japanese sphere of influence. While Japan did not annex Corea, it placed strings on that empire which brought the latter virtually under the tutelage of Japan.

As was expected, the Yalu river became the point of actual contact between the opposing armies. The Russians would naturally make a desperate effort to prevent the Japanese soldiers from crossing this boundary river between Manchuria and Japan. If the Russians could not stop the soldiers of Japan at the Yalu, it would not be possible to prevent them from reaching the Russian railroad leading to Port Arthur. If the Japs could cross the river, they could evidently take the railroad, and thus cut off all connection between Port Arthur and its base of supplies at Harbin, a Russian city of about sixty thousand inhabitants, nearly six hundred miles north of Port Arthur. Alexeieff, who was in command of the Russian forces of Manchuria, clearly saw the direction of the forecast which the Japs had made, and promptly withdrew the headquarters of the army northward, so as not to be caught in the trap which the Japanese were laying for him.

The Japanese have shown themselves in all their movements to be most excellent strategists, and their ability to mobilize a large army has never had a parallel except in the Franco-Prussian war. Japan is really the only country in the world that held out any hope of an ability to drive Russia out of Manchuria. Japan is spoken of as little Japan, but it is doubtful whether a single nation of Europe, Germany perhaps excepted, can produce as large and well equipped an army as Japan. The Japanese soldier has tremendous power of endurance. He has never been demoralized by the drinking habit that abounds among the rank and file of the soldiers of other countries. The Russian soldier is excessively intemperate in the matter of drink, and this war is likely to afford the world a telling lesson in the value of sobriety. Japan is practically fighting at home, and can put, in a short period of time, at least 500,000 soldiers in the field. It is hardly too much to say that not any two nations of Europe could have as effectually met the Russians in Manchuria as the Japanese. Time is the essence of this war. Whatever is done effectually against Russia must be done at once.

Finances in the Present War.

It is difficult to determine, in the case of nations as in the case of individuals, what one can do in dire extremity. It is

certain that Japan's credit is good, and there is the strongest probability that the Japanese have managed their financial affairs with the same forethought and thoroughness that they have organized and handled their army. Japan was most fortunate in her alliance with Britain. The ability of that kingdom to aid Japan in a financial way was a matter of no small importance. As a matter of fact, Britain, through her loans, has perhaps done as much for Japan as she could do were she to furnish Japan a considerable number of soldiers, but without giving Japan the financial credit which the Mikado's empire needs. Then, Japan knows that Great Britain can and will give to her financial aid, and especially if the Japanese make any headway in the war.

Russia, on the other hand, is very much embarrassed. The French, who are the allies of the Russians, have not shown any disposition to advance money to the Russian Government in the present crisis. France does not doubt the ability of Russia to meet her obligations, but France knows that Russia will need a considerable period of time to regain her financial equilibrium; besides, the French, according to accepted computations, have already loaned to Russia something like \$300,000,000. The ordinary means of producing revenue in Russia are not at all adequate to meet the expense of the present war. The Russian gold reserve will be very quickly exhausted, and the resources in Russia by which revenues can be created are not many or extensive. Russia has, however, one resource that may meet the financial exigencies of the present war. That resource is the church, which possesses enormous wealth, compared with which all of Russia's other financial resources are merely a drop in the bucket. War is like the sea, it has a capacity for swallowing up everything that falls into it.

King Coal.

Coal is king whether a "merry old soul" or not. The ever-increasing use of iron, and the great part it plays in the commerce and progress of modern civilization make its dependence upon coal greater every year. The coal question is one of serious importance to the world. The further we are compelled to go down into the bowels of the earth to get it, the more expensive it becomes.

Practically all the coal of the world, today, comes from five nations, the United States, Great Britain, Germany, France and Belgium, and its increase in these countries during late years, has hardly been equal to the demands. The world's commerce and civilization are greatly in need of new coal fields, and the great nations of the world are looking anxiously to China to supply the growing demand. It is estimated that China has two hundred thousand square miles in which there are coal deposits. This makes her coal fields the largest in the world, but though China leads the world in its known coal areas, the coal of that country has lain dormant because of the difficulty of its transportation. But since great corporations are projecting railroads in all directions, and into the heart of China, the coal problem there will soon be solved. The European nations will in many ways be greatly in need of China's coal. What Japan is, therefore, doing in arresting either the actual or commercial occupation of Manchuria by China, is in the interest of the great powers. Manchuria's great coal fields will some day be a source of untold wealth, to which free access is very desirable.

The United States today leads the world in the production of coal, as will be seen from the following table:

	1900	1902
United States.....	240,000,000 tons.	269,000,000 tons.
Great Britian.....	225,000,000 "	227,000,000 "
Germany.....	149,000,000 "	150,000,000 "
France.....	32,000,000 "	29,000,000 "
Belgium.....	23,000,000 "	22,000,000 "

It will be further seen that the United States and Great Britain together produce more than two-thirds of all the coal in the world, and coal gives us a fairly good example of the relative wealth of the leading nations which produce it. The amount of coal produced by each miner also affords an interesting example of the relative productiveness of the different nations. In the United States, each miner takes out on an average five hundred and twenty tons of coal a year. Great Britain, two hundred and seventy-eight; Germany, two hundred and forty-two; France, one hundred and ninety-eight, and Belgium, one hundred and sixty-six.

This may in part be accounted for in the fact that our miners are working nearer the surface. It will be noticed that Russia is not included in the list of coal-producing nations, because its output is not very great. It will be seen, then, with what longing the statesmen of these two nations, now at war, are casting their eyes upon the coal fields of Manchuria. Both Russia and Japan are anxious to establish manufacturing industries, practically all of which are dependent on king coal. Coal, iron, and cheap labor, in China, may yet revolutionize the iron industry.

Cuba in Fashion.

Cuba must follow the fashion. Other nations have debts, why should not she? When this country rescued Cuba from Spain, that republic was enabled by the generosity of the United States to begin its career free from debt. And then Cuba, too, has kept out of debt and has money in her treasury. So the question may be asked, why must Cuba have an indebtedness? Cuba has just floated its first loan which amounts to thirty-five million dollars. The fact is, this amount is to be distributed to Cubans who are now making a claim on the country for services rendered in the cause of Cuban liberation. The number of the Cuban army on the rolls is said to be about fifty thousand. This is an enormous number for such a little country, and one is led to wonder where so many soldiers were, especially during the time of our contest with Spain in Cuba. Fifty thousand soldiers would get out of thirty-five million dollars, nearly seven hundred dollars apiece, the officers, of course, claiming a larger share than the men in the ranks; but perhaps this amount will be reduced, from the fact that the loan will not bring more than ninety cents on the dollar, so that the few bankers who carry the loan will get a very handsome amount out of it. Then the delay in distributing this money will give the brokers a handsome opportunity to make a neat little sum, for soldiers will often be too impatient to wait, and will therefore sell their claims for greatly reduced sums. The Americans have been very much disposed to question the existence of anything like an army of fifty thousand. When the Americans landed in Cuba, two thousand Cuban soldiers were about all that could be found, and only about one thousand five hundred Cubans appeared at Santi-

ago. At Guantanamo, perhaps five hundred Cubans joined us in the fight.

But after all, will the Cubans be satisfied, or will the distribution of thirty-five million dollars among fifty thousand fighters simply whet their appetites for more? No doubt they will demand some kind of appropriation for pensions, and it is easy to see how the Cubans may go on to financial destruction. This may easily be the case, for it is a common weakness among Spanish-American Republics, if the United States does not stand sponsor for Cuba financially. According to the Platt resolutions, which the Cubans were obliged to incorporate in their constitution, this country may veto a far-reaching extravagance, should it threaten Cuba's stability or independence.

Such a responsibility, however, is not a pleasant task for us. If the Cubans set their hearts on extravagance, and we insist on preventing it, they will say all sorts of hard things about us, and who can predict that we shall not have a very serious family quarrel? We were very generous with Cuba. Our war for her liberation cost the government eight hundred and sixty-one thousand dollars each day of its continuance, and the cost did not end there; we shall have to pay out millions before the pension list for Cuban soldiers has been wiped out.

It is to be hoped that the Cubans will be reasonable, and learn to withstand the threat to overthrow the government if the ex-action of her soldiers are not promptly met. It was said that there was a growing sentiment among Cuban soldiers "to take to the hills," start a revolution and overthrow the government, in case a loan were not floated for the payment of the soldiers. The amount given certainly seems liberal, but whether the ex-soldiers will be satisfied with it is a matter of serious doubt; one thing is certain, this country will not permit in Cuba the fashionable pastime of such revolutions as are gotten up yearly in many Central and South American republics. Thirty-five millions distributed through out the islands will certainly do much to stimulate and make permanent Cuban prosperity. It will reach the masses in the most effectual way that distribution could; and this country will always rejoice in Cuba's good fortune.

EDITOR'S TABLE.

SENATOR SMOOT'S CASE.

The first witness to be examined in the Smoot hearing before the Senate Committee on Privileges and Elections, which began in Washington on the 2nd of March, was President Joseph F. Smith. The hearing continued until the 12th, and Presidents Smith and Lyman arrived home on Monday, 14th. The hearing took a broad scope and there was an unprecedented opportunity well embraced to explain the organization, teachings, doctrines, and workings of the Church, in a way that attracted much attention. The private affairs of President Smith and others who have deemed it no wrong or breach of the moral law to continue the family relations which existed prior to the Manifesto of 1890, were fully exploited. It was shown that the Church still believes in the divinity of the revelation permitting plural marriage, though it does not countenance, sustain or permit these relations to be entered into by its members, since the issuance of the Manifesto; "but if the principle were attacked," said President Smith, "we should defend it." Only three per cent of the members have practiced plural marriage, and it was shown by statistics that the number has decreased constantly by death, since 1890, to the present time.

A large number of witnesses were examined, both members and non-members of the Church. The hearing was rather an investigation into Church affairs than into conditions affecting Senator Smoot, and from the consensus of press opinion, and a consideration of the evidence, no point has so far been made against the Senator. The clamor for his expulsion, however, is even more pronounced than before, from women's organizations and ministers, the reason being that they are misled, and do not understand the real situation among the Latter-day Saints. No person who is temperate, religious and thoroughly familiar with moral conditions

in Utah can righteously accuse the Latter-day Saints of immoral practices, the apparent infraction of the law being technical rather than real. Neither was there any evidence, nor can there be, of the truth of the idea or contention sought to be upheld, that Church members are under such bonds to obey the Church that they are not free to be good citizens of our country. The question, as far as Senator Smoot is concerned, has come to this, whether an active, ruling member of the "Mormon" Church can serve as Senator of the United States. Since the constitution excludes religious tests, and since Senator Smoot stands out clean and faultless in every moral test, it can not be seen, by people who are well-informed and reasonable, how he can be interfered with, or unseated.

The national effect of the investigation, so far, has been rather to gain respect for the witnesses and for the Church, than otherwise. President Smith is loud in praise of the treatment he received from the members of the committee, and senators and congressmen, as well as the people generally, and has nothing but kind expressions for them.

The effect of the testimony at home has been marked for good; has tended to clarify the position of the Church, and drive away the fog of evasion and uncertainty. The Church holds that the revelation on plural marriage is divine, yet the further taking of plural wives is forbidden, since the manifesto; while the relations with wives previously taken is winked at, for good and humanitarian reasons, but not taught.

A few people, who are mostly disappointed politicians, (though there are a few fair men among them), and, in the estimation of many, not over-particular in their own moral relations, except in theory, have, it is true, professed themselves greatly shocked at the "revelations," as if they were just made familiar with the conditions. As a result, they have begun an agitation for a new political party, and demand that "this law-breaking be given up in all its forms, and that Utah shall keep, in spirit and in letter, the faith it has pledged to the people of the United States."

Since good moralists differ as to whether the abandonment of the families, in the cases mentioned, is the better plan, and as there was from the beginning a tacit understanding they should not be disturbed; and since Utah, as far as the Church people are

concerned, has kept the faith with the nation, the grounds of complaint appear untenable.

The young men of the Church should, therefore, carefully weigh the facts and conditions before taking any radical steps in politics, becoming excited, or passing judgment upon affairs with whose significance and import they may not be thoroughly familiar.

The investigation has been suspended for some time, and it is understood that some forty witnesses, in addition to those who have already testified, have been or will be subpoenaed to appear in Washington; and it is probable that the members of the Senate committee will visit the state in person to get further information.

THE FUTURE OF OUR WHEAT CROPS.

Those who have noticed the rising prices of wheat, will be impressed by two important facts: that prices as a rule have had an upward tendency which they are likely to maintain; and in the second place, it will be readily perceived that these advanced prices are due to the increased demand. The increased demand for wheat throughout the world is due to two important causes: one, the increased area of land used for other crops; and the second, the increased population of the world that is becoming a bread-eating people. In 1871, 371,000,000 people, it was estimated, used wheat bread; in 1898, the number increased to 516,500,000. This was an increase in less than thirty years of 145,500,000 bread eaters. The number of bread eaters is rapidly increasing through the introduction of our wheat into China, where the bread diet has taken largely the place of rice. Mr. Hill, the great railroad magnate, expects in the near future that the demand of China and the South Sea Islanders for wheat bread will increase our exports of that grain to a marvelous extent.

In an address recently given by Sir William Crooke before the British Association, he predicted that there would be a universal dearth of bread within the next generation. One cause of the bread failure in his judgment was the impoverishment of our lands that he saw no means of replenishing with proper soil nutrients for the cultivation of wheat. Within the last two years, numerous investigations have been made in the laboratories of our country,

with a view of ascertaining some method of preparing in the laboratory those nitrates of which our lands for crops are greatly in need. Nitrogen is the most important element, perhaps, entering into animal and vegetable life. It is the chief ingredient of the most expensive fertilizers for our lands. We have an abundance of free nitrogen. Four-fifths of all our atmosphere is made up of this element; and notwithstanding the fact that upon every square yard of earth seven tons of nitrogen are pressing down upon it, the land cannot use the nitrogen in its free state. The question of taking this nitrogen out of the air, and converting it into some sort of nitrate, especially nitrate of soda or potash, is the question with which scientific men are wrestling at the present time. Nitrogen, therefore, in the world of science, has recently become a sort of fairy godmother. The combination of nitrogen with certain salts, by which nitrates are formed, is called in agricultural parlance, the fixation of nitrogen. It has been discovered that these nitrates can be formed by means of electrical wires passing through the required salts, and that by means of electricity nitrates can be formed equally as valuable and cheap as those brought from Chili.

At present, however, a new method has been developed by which the soil may be inoculated with nitrogen fertilizers. It has been shown, for example, that on certain kinds of plants called leguminous, small nodules grow, that these nodules are formed by millions of small animals called bacteria. These bacteria are of various kinds, each kind promoting its special vegetable growth. They can, therefore, be divided up and classified, so that we have bacteria for various kinds of plant growth. The government at Washington is engaged in the preparation of these bacteria to be used throughout the country for the purpose of increasing the fertility of the soil. They are put up in small packages by means of absorbent cotton, and sent out through the mail to various sections. In each of these small packages there are about 15,000,000 bacteria, enough to fertilize an acre of ground. When these bacteria are immersed in water, and fed by nutrient salts, they multiply with wonderful rapidity, and may be distributed by taking the salt in which they have grown, and scattering it over land destitute of nitrates.

An excellent example has been given us of what can be done by means of this bacteria. Mr. Lane, the director of the New Jersey Experiment Station, took some soil of lucern land that was known to contain an abundance of bacteria; he scattered this soil over plots of ground, and then tested the plots in connection with other plots that had not thus been fertilized; and the increase in the first crop of lucern was eighteen per cent over that which had not been inoculated. Where he mixed the soil first with water, it showed a gain of forty-five per cent over the soil not inoculated in the growth of lucern. Inoculation, then, of our soils is a distinctive and emphatic aid to agricultural progress; and it is only a question of time when we shall be compelled to give this matter our serious attention in our agricultural pursuits. The laboratory and the experiment station have made agriculture a science; and those farmers who are not ready and quick to avail themselves of the most recent discoveries and methods, must go to the wall. Our lands, through long years of cultivation, are gradually diminishing in productive powers, and require intelligent manipulation in order to make their products as valuable in the future as they have been in the past.

QUESTIONS AND ANSWERS.

May Non-Members of the Church Join the M. I. A.?

May a young man or a young woman, who is not a member of the Church, but of good moral character, join the Mutual Improvement Associations of a ward?

Yes; and furthermore, it is the duty of officers to invite their non-"Mormon" friends to join, and to use all diligence to make the associations, as far as possible, missionary in character. This is likewise the case with other auxiliary organizations—Sunday schools, primaries, religion classes, etc. It is, of course, understood that officers, at least the presiding ones, should be Latter-day Saints, and that the control should always be vested in members of the Church.

Bearing Testimony—A Sermon.

A young man writes in a very good spirit asking the editors of the ERA to write him a "nice sermon to say on a fast day." "You know

what I mean," he adds; "and if you will, I'll try to become a wiser boy every day." He tells us further, that on the first Sunday in every month it is the fast day, and in his own Sunday school "they have to get up and bear their testimony to the truthfulness of the gospel." It is for such an occasion he has asked us to write him a "nice sermon." Here is our advice:

Above all things, brethren, let us not be machines. The Lord delights in the words of the heart. When we speak we should speak as we feel and think, not as someone else has felt and thought for us. To testify is to bear witness to something that we ourselves know; it is to affirm a fact that we understand, and to solemnly declare a truth that has come into our experience. It is not to preach a sermon, nor to counsel, exhort, or speculate upon things that are occurring, or that have taken place, or that may happen. "We speak that we do know," says Jesus, "and testify that we have seen." And David tells us further, that "the testimony of the Lord is sure, making wise the simple." Before we can testify to the truthfulness of the gospel, we must have a knowledge of it, which must come by diligent study, and by the inspiration of the Spirit of God. Few there are who do not of themselves know of some truth that has come to them, of some kindness that the Lord has shown to them; few who have not some experience, some thought, some feeling of the heart, which can make them true witnesses for Christ and his gospel. To speak of this in your own language, assisted by the Spirit of God, is true testimony. If there are any who have not this knowledge, they must first seek and find before they can testify. To adopt a form, be it ever so beautiful and pleasant to the ear, to be repeated without knowledge, or spirit, or feeling to give it light and life, will be worse than useless. Such a mechanical course would make a machine of the speaker, and would not edify the listener. If our young friend will follow this advice, seeking knowledge diligently by prayer, by study, by learning, by good books, and by right living, we can promise him positively that he "will become a wiser boy every day," and before the year is past, he can stand up in his Sunday school class and give a testimony that will touch the hearts of his comrades; whereas, if we write a testimony for him

to repeat, no matter how well-worded it might be, it would appear a dead and useless thing.

"THE MORMON POINT OF VIEW."

We have received the first number of a quarterly periodical bearing the above title, written and published by Prof. N. L. Nelson, of the Brigham Young University, Provo, Utah. The aim of the magazine is to set forth the views of the Latter-day Saints on matters of current interest in which they are involved. The number before us contains an introduction, in which the reasons impelling the publication of the magazine are given in clear and vigorous language. The leading article bears the title, "The Ministers and the Mormons," and is devoted to a discussion of the fight waged against the Church by gentlemen of the cloth. This is followed by the first installment of the "Dictionary of Slander," a treatise on and refutation of some of the misrepresentations and malicious statements on which much of the opposition to the Latter-day Saints is based.

The opinions of the writer are expressed in the clearest and most vigorous English, and his meaning is unmistakable. As a correct and forcible writer, Prof. Nelson stands in the front rank. His ideas are strong and original, and are enforced by apt and striking illustrations. At times his pen becomes very caustic, as he scores the authors of the calumnies against Utah and the "Mormons." The thought comes to one, however, in reading the work, that the author writes from his own personal point of view, as well as from that of the community. It is likely that some of his co-religionists will disagree with him in some essential matters, while agreeing with his opinions in general, and admiring his manner of expressing them. It would be difficult for a man of Prof. Nelson's positive cast of mind to write on a controversial subject without expressing extreme views, and coming in conflict with the ideas of others. There is nothing half-way or timid in his work. This characteristic is strongly marked in these articles, and it gives to them one of their chief values. From the reading of this little publication one will arise with new and vigorous ideas and with a mind aroused to activity, whether or not one

agrees with all the views set forth. The magazine will be issued quarterly, the subscription price being 30 cents a number, or \$1.00 per year.

TO THE READER.

The ERA returns thanks to the many young men who made reply to our request in the March number. Many of them between fifteen and twenty years of age have written the editors, and in their letters have given good suggestions with which it will be our pleasure to comply. We will embody them in the ERA as rapidly as possible, and hope to get every young man between those ages interested in our magazine. The allotment of the book for the best suggestion will be announced in the next number, as more replies are expected at this writing.

In the meantime, besides some splendid articles for students, we present the closing chapters of "The Celtic Maiden," and the first division of "Kentucky Belle," in this number; and will begin "Adventures of a Pioneer," in the May number—all very interesting to the boys.

IN LIGHTER MOOD.

PASSING IT ON.—Elsie: "There's a man at the door, pa, who says he wants to 'see the boss of the house.'"

Pa: "Tell your mother."

Ma (calling down stairs): "Tell Bridget."—*Philadelphia Press*.

Nathan's teacher believed in reducing poetry to diagram and visible outline. Therefore, says the Boston *Herald*, she told the class to make a rough illustration of the poem; "The Old Oaken Bucket."

Nathan's illustration consisted of a large circle, three buckets and a bunch of dots.

"Nathan," said the teacher, "I don't understand this. What's the circle?"

"That's the well," replied Nathan.

"And why have you three buckets?"

"One is the old oaken bucket, one is the iron-bound bucket, and the other is the moss-covered bucket that hung in the well."

"And what are all those little dots?"

"Those are the loved spots which my infancy knew."

EVENTS OF THE MONTH.

Local.—February, 1904.

MISCELLANEOUS EVENTS. 15.—Joseph Odell has been appointed postmaster at Logan, vice Robert Murdock, term expired. 18.—Old Folks' day was celebrated in Mt. Pleasant. A program and dinner were given to 300 people. There were 53 persons between 60 and 70 years of age; 27, between 70 and 80; and 15 over 80 years of age.—A representative body of dairymen from Cache, Bear Lake, Box Elder, Weber, Wasatch, Davis, Juab, and Salt Lake counties met in convention at Logan. President Joseph R. Murdock, of Heber, presided, and in his speech of welcome showing the importance of their business, compared the dairy and mining interests, showing how the former produce a steady monthly income to the many while the latter produce great wealth to the few. The Utah Dairymen's Association is a growing institution. 20.—Perry S. Heath resigned the secretaryship of the Republican National committee. 27.—During the night eight and a half to nine inches of snow fell, generally over northern and central Utah. It was the heaviest storm of the season. The Lake has risen eight inches since November. 29.—Hon. Quil Nebeker returns from a visit to the state of Tabasco, Mexico, greatly pleased with the country, and expresses the belief that in twenty years the Americans, English, and Germans will own two-thirds of Mexico.

SCANDINAVIAN MISSION.—In the three countries of the north, the Church of Jesus Christ of Latter-day Saints has a membership of 5,317, out of which number 897 are children under eight years of age. There are 2,620 members in Sweden; 1,358 in Norway; and 1,339 in Denmark. There were 478 baptisms in the ten conferences of the mission, in which 188 Elders and three lady missionaries were laboring, during the year 1903. President Anthon L. Skanchy and his body of laborers held 59,104 gospel conversations, 5,594 meetings indoors, and 75 outdoors, during the year. There are five native Elders laboring as missionaries; and during the year, 177 people over eight years of age emigrated, and 36

under that age, all of which is taken from the annual report in the Church organ, *Skandinaviens Stjerne*, February 15, 1904.

COL. THEODORE BRUBACK.—This well known mining man and rail-roader lost his life on the 18th, in Park City, by falling down an incline in the Daily-Judge mine. He was a native of Pittsburg, Pa., and came to Utah in 1885, immediately identifying himself with mining and rail-roading. He was receiver of the Sanpete Valley railroad, and built the extension from Wales to Morrison, and was president of the road at the time of his death. He was also colonel on the staff of Governor Wells. In 1886, he married Miss McLane of New York, and leaves two children.

TWO GOOD POINTS.—It appears that there is a Manti Farmers' Association which held a session on the 17th. Professors Merrill and Hutt of the Agricultural College were present and spoke on timely farming topics. Two points that are specially good were mentioned: First, the need of improving the soil by growing pod-bearing plants, and plowing them under, and by utilizing the manures, and for farmers to arrange their affairs on a system to employ their time the year round. Second, the need of making the grounds and yards of the country home more attractive; and the elimination of mongrel males from the herds, and replacing them by pure bred animals.

DREADFUL CATASTROPHE ON LUCIN CUT-OFF.—At Jackson, a small station in Nevada, on the Lucin Cut-off, at 4 o'clock p. m. on the 19th, there was a collision between a freight and a construction train. The latter carried two cars of black powder and dynamite. As a result of the collision, which appears to have occurred on account of some train-man's carelessness, some 23 persons were killed, eight of whom were Americans and the remainder Greeks. Fifteen persons were injured. The calamity caused a sensation in Ogden where large numbers of Greeks are located. The explosion caused a large hole to be blown in the ground, and debris was scattered for miles around. The track was displaced for 500 yards, and the telegraph poles were blown down for miles. The dead were brought to Ogden for burial.

WEALTH FROM THE MINES.—During 1903, Utah mines paid in dividends, \$4,869,016, an increase in round numbers over 1902 of \$627,000. The total output of mineral wealth for the year 1903 was estimated at \$34,000,000, an increase over the previous year of \$15,000,000. Three great mines, the Daly-West, Utah Consolidated, and Silver King, paid over four millions in dividends, and the remainder came from the other mines.

POULTRY SHOW IN SEVIER.—Sevier has followed Ogden and Salt Lake, and has had a poultry show. The show closed in Richfield on the

22nd, and had an average daily attendance of 300, proving a financial success. The premium list covered forty pages. Exhibitors appeared from Salt Lake, Sanpete and Weber. The Poultry Association was addressed by Profs. Dryden, Hutt and Merrill of the State Agricultural College.

MISSIONARY SHOTS HIMSELF.—Lorenzo Crosby, a returning Southern States missionary from Creer, Arizon, intentionally shot and mortally wounded himself on a Chicago and Alton train near Higbee, Mo., February 20th. He died the following day. No reason has been given for the dreadful deed. It is believed by President Ben E. Rich that his mind was unbalanced, and that he was not responsible for the fearful action. He had done a good work in the South.

AN ORIGINAL PIONEER DEAD.—Benjamin Franklin Dewey, member of the original 143 pioneers of 1847, died in Chloride, Arizona, February 23rd. He was born at Westfield, Mass., and went to Nauvoo in the spring of 1846, where he joined the pioneer band. When the gold fever broke out in 1849, he went to California and remained about two years, again returning to Utah where he made his home until about twelve years ago when he moved to Arizona.

LIBERTY STAKE OF ZION.—In conformity with a prior decision to divide the Salt Lake Stake of Zion to make four stakes, the Priesthood of the wards in the southeast part of the city, divided by Main street and Third South, (1, 2, 3, 8, 9, 10, 31, 33) met on Tuesday evening, February 23rd, and nominated fifty persons from whom the Church authorities were to select a presidency and other officers for the new stake. They also decided to name the stake Liberty, if it should meet with the approval of the people. On Friday, 26th, the people of the new stake met and sustained the nominations for stake presidency, made by the Church authorities, as follows: President, Hugh J. Cannon, at present in charge of the German mission; first counselor, Arnold H. Schulthess; second counselor, Philip S. Maycock. The High Councilors for the new stake were chosen as follows: Le Grand Young, Charles W. Symons, Milando Pratt, Oscar F. Hunter, Elias A. Smith, George Buckle, John Vetterli, William Stringham, Briant S. Hinckley, William N. Davis, Fred M. Mickelsen, and Alvin C. Strong. Alternates: Taylor H. Woolley, Seymour B. Young, Jr., and John Stringham. Joseph Keddington was chosen president of the High Priests' quorum. They also decided upon the name Liberty for the new and 53rd stake of Zion. Three other stakes will be organized out of the remainder of the old stake, on the return of President Joseph F. Smith and Francis M. Lyman from Wash-

ington, whither they were called as witnesses in the Senator Smoot case. When these are organized there will be a total of eleven stakes which were parts of the original Salt Lake Stake.

DIED.—Sarah Eyre Meyers, wife of Joseph Meyers, February 7, 1904, at Minersville, Utah; born at Densby, Lincolnshire, England, August 26, 1835; joined the Church in 1849, and emigrated in 1855, crossing the plains in 1859.—In Spring Lake Villa, 9th, W. W. Barnett, a pioneer of Utah county, and a veteran of the Indian wars.—In Hoytsville, Summit county, 11th, Joseph Wilkinson, a pioneer of that county.—In Hyrum, 12th, Jens Lauritzen, born Denmark, November 5, 1824, a Danish soldier in the war of 1848-50, who came to Utah in 1863.—In Salina, 14th, Celinda Hannah Martin, born Ohio, February 29, 1832, came to Utah in 1852, and was a pioneer of Sanpete Valley and the south.—In Mt. Pleasant, February 12, 1904, C. C. Rowe, born in Indiana, May 11, 1823. He was a Mexican war veteran of the Mormon Battalion and also took part in the Indian wars in Utah.—In Richfield, 14th, Lemuel Thompson, a veteran of the Civil war, who came to Utah 35 years ago, from New Hampshire.—In Logan, 19th, Mrs. Caroline Affleck, born in London, January 25, 1839. She came to Utah in 1861, and was prominently identified with Church work.—In Ephraim, 22nd, Sarah Bridget Hadden, born in Norfolk, England, 1816. She came to Utah with her late husband, Thomas C. Hadden, in 1852. She was a great friend of the Indians, and often entertained the early chiefs, among them Black Hawk, Indian Joe and Sam.—In Cedar Fort, 17th, John Cook, pioneer of 1852, born Michigan, May 22, 1838.—In Plymouth, Box Elder county, 18th, Sarah Cunningham Bigler, born in Virginia, aged 92 years, 3 months and 18 days. She joined the Church in Nauvoo, was a friend of the Prophet Joseph, and came to Utah in 1853.—In Hyrum, Cache county, 21st, Hans Jorgen Johansen, born Onso, Norway, August 31, 1826. He came to Utah in 1855, locating in South Weber, and in 1863 in Hyrum.—In Salt Lake City, 23rd, George Thomas Luff, born England, October 23, 1835, a competent tradesman, who joined the Church in early manhood and came to Utah in 1861.—In Ephraim, 24th, Neils Clemenson, an early settler of Sanpete, 1856, a native of Denmark, aged 84 years.—In Logan, 20th, Mark Fletcher, born Scotland, August 19, 1826, and came to Logan in 1865. His father fought in the battle of Trafalgar, under Nelson.—In Ephraim, 28th, Ellen Gorena Dorius, wife of the late Bishop C. C. N. Dorius, born Norway, April 16, 1837, came to Utah in 1857 by handcart, having joined the Church in 1853.—In Lehi, 28th, William Simons, born England, March 26, 1844, came to Utah in 1857 by handcart. He was a veteran of the Black

Hawk war, having served at Richfield under General Wells.—In Salt Lake City, 17th, Ann O. Preece, born England, February 21, 1830, and arrived in Utah October, 1855, having walked over the plains.—In Spanish Fork, 20th, Ann Jarvis Gibbs, born England, June 1, 1825, and a pioneer of the early 50's.—In Salt Lake City, 27th, Warden George N. Dow, of the state prison, born New Hampshire, 1839, and came to Utah in 1882, and was warden during the enforcement of the Edmunds-Tucker act, and again since statehood.

BISHOP REID DEAD.—Bishop William T. Reid, of the Manti North ward, died February 28, 1904. He was born in Drumbo, County Down, Ireland, July 21, 1830, but was of Scotch descent. He accepted the gospel in Belfast, January 9, 1848, and for a number of years was an active missionary, presiding over the Edinburgh conference in 1861-62. In 1862, he emigrated to Utah, and in 1877 was made Bishop of the North ward, Manti, which position he held at the time of his death. He was a veteran of the Black Hawk war, and has held several offices of trust, both politically and ecclesiastically, in Manti. At the time of his death, he was a member of the stake board of education, and president of the Manti Co-operative Mercantile Institution.

Domestic.—February, 1904.

THE ISTHMIAN CANAL.—The Senate of the United States ratified the treaty with Panama, providing for a canal across the isthmus, on February 23rd, by a vote of 66 to 14, the negative vote being wholly Democratic, while 16 Democrats voted or were paired in favor of the treaty. The first article of the treaty places the new republic under the protection of the United States, in these words: "The United States guarantees and will maintain the independence of the republic of Panama." Ratifications were exchanged on the 26th, when President Roosevelt issued a proclamation putting the treaty into effect.

MASTER OF THE "CUMBERLAND" DEAD.—Commander William Pritchard Randall, U. S. navy, died on the 21st, aged 72 years. He was acting master of the frigate *Cumberland*, in her famous battle with the *Merrimac* in March, 1862, and he fired the last gun before the vessel sank.

POSTAL TROUBLES.—A. W. Machen, ex-superintendent of the Rural Free Delivery; Diller B. Graff, of Washington, D. C., and George E. Lorenz, of Toledo, Ohio, were convicted on the 26th of conspiracy to defraud the government in postal contracts, and on the day following were sentenced to two years imprisonment, and to pay a fine of ten thousand dollars each.

March, 1904.

SUCCESSOR TO SENATOR HANNA.—On March 2nd, Hon. Charles Dick, Republican, was elected by the Ohio legislature to succeed Senator Hanna, both for the short term ending March, 1905, and for the full term beginning with that date. Mr. Dick is serving his fourth term in the legislature of his state, is a lawyer, and is 45 years old, and possesses many good traits of leadership, though the papers picture Hanna's shoes much too large for him.

MEN WHO WILL BUILD THE PANAMA CANAL.—The President sent to the Senate the following names of men who will be entrusted to supervise the construction of the Panama canal:

Rear Admiral John G. Walker, retired, chairman of the former Isthmian Canal Commission.

Major General George W. Davis, retired.

Colonel Frank J. Hecker, of Detroit, director of transportation during the Spanish-American war.

William Barclay Parsons, engineer of the Rapid Transit Commission in New York City.

William H. Burr, professor of engineering in Columbia University and member of the former Isthmian Canal Commission.

C. Ewald Grunsky, of San Francisco, an eminent hydraulic engineer.

B. M. Harrod, of New Orleans, a member of the Mississippi River Commission for the past twenty-five years.

Attorney General Knox has notified the President that he is authorized to pay ten million dollars to Panama, and forty millions to the company which has been notified that this country is ready to take the property.

Foreign—February, 1904.

PANAMA CONSTITUTION.—The new Republic of Panama has adopted a new constitution which was officially promulgated on the 15th; and on the 20th Dr. Manuel Amador was inaugurated president, he having been unanimously elected. He was a leader in the revolution, and one of the two commissioners who visited the United States last November. The constitution excludes Chinese after January 1, 1905. The republic was recently recognized by Chili, Mexico, Argentina, and Brazil.

FOLLOWING HOBSON.—On the 23rd, a daring attempt was made by the Japanese to block the entrance to Port Arthur, in the manner of Lieut. Hobson with the *Merrimac* at Santiago. Several old transports, laden with inflammables, were sent in, and were sunk by the Russian's fire, but after the engagement, it was found that the entrance to the harbor was still open.

THE VENEZUELAN CASE.—The Hague tribunal, which has been considering since last autumn the claims of Great Britain, Germany and Italy, for preferential treatment of their claims against Venezuela, decided unanimously in favor of the allied powers, and the United States was commissioned to carry out the award. It was decided that 30 per cent of the Venezuelan customs duties be set aside for meeting the claims until they were satisfied; then the other claimants will be paid. In Washington there is disappointment over the award, as it is believed that granting preferential rights to blockading powers, will work damage, in that it will make nations in a hurry to press their claims against weaker states with warships, to the danger of peace.

March, 1904.

RUSSIAN COMMANDER-IN-CHIEF.—General Nikolaevitch Kuropatkin, appointed commander-in-chief of the Russian army in Manchuria, has seen more active service than most military leaders of his time. He is described as 56 years old, stout, broad-shouldered, unpretentious, energetic, bluff of speech, and intolerant of pleasure-seeking officers. He was chief of staff under Skobelev, in the conquest of Khokand. In the Russo-Turkish war of 1877, he displayed great energy and bravery in the siege of Plevna, being in the thickest of the fight night and day. He it is who has been the prime leader in the Russian railroad conquest of Central Asia; and Russia's expansion in eastern and western Asia is due to his plans as minister of war.

WAR IN MACEDONIA.—Turkey and Bulgaria are again both making warlike preparations, and each complains of the attitude of the other. There are threats of the renewal of the insurrection in April, and there have been already several encounters between Bulgarian bands and Turkish troops. Russia being busy with Japan, grave fears are entertained that Austria cannot single-handed check the various elements of disorder in Macedonia. The condition of the population is pitiable in the extreme.

COUNT VON WALDERSEE DEAD.—This great German field marshal was born April 8, 1832, and died March 5th, at Hanover. In his 60th year, in 1891, he retired from office, and settled down on his estate in Hanover to an old age rich in memories. About the close of the Franco-Prussian war he married the widow of Prince Frederick of Schleswig-Holstein, who was a Miss Lee, of New York. Sedan and the siege of Paris, and his work in bringing the German army to a high state of mechanical efficiency, are among his stirring memories and achievements.

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